

A
P L E A
FOR THE
Non-Conformists:

S H E W I N G
The True State of their CASE:

And how far the *Conformist's* Separation from the Church of *Rome*, for their Popish Superstitions, &c. introduc'd into the Service of God, justifies the *Non-Conformist's* Separation from them.

In a LETTER to Dr. *Benjamin Calamy*, on his Sermon (Call'd *Scrupulous Conscience*) inviting hereto.

To which is added,

A Parallel Scheme of the *Pagan*, *Papal*, and *Christian* Rites and Ceremonies:

A N D

A Narrative of the SUFFERINGS underwent

By *Thomas De Laune*.

W I T H

A PREFACE by the Author of the REVIEW.

L O N D O N,

Printed in the YEAR 1712.

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THE
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T O T H E
R E A D E R.

THIS Book has been printed at least seven Times, and without Doubt, if the Adversaries of the *Dissenters*, were for Coming to the Test, either of *Scripture*, *Reason* or *Antiquity*, it would before now have receiv'd some Answer.

'Tis One of their own Challenges accepted, the Reasons for our *Dissenting* are fairly, modestly, and closely apply'd; if Saying nothing be taken *pro Confesso*, the Gentlemen of the Church of *England* would do well, to consider of some Mediums to defend Dr. *Calamy*, or Ingenuously own he was fairly confuted.

There remains nothing to be added to the Argument, 'till some Attempts to confute them shall make a Rejoinder necessary; nor, indeed,

can the *Dissenters* desire to have their Case more fairly stated, or the Conduct of their *Adversaries* be more concurring to their Justification.

When *Arguments* drive the *Opponents* into Passions and Excesses, like strong Purges, 'tis a Proof of their Operation, that they cause griping Pains in the very Bowels of the Patient.

To answer *sober Arguments* with *sour Coercives*, to dispute by the *Goal* and the *Hang-Man*, to debate by the *Prison*, and not by the *Pen*; These have been the *Peculiar* of the Party, and the Power of *Persecution*, not of *Persuasion*, has been the Way of their Usage to the *Dissent*.

The Treatment the Reverend and Learned Author of this Book met with, will for ever stand as a *Monument* of the Cruelty of those Times; and they that affirm, the *Dissenters* were never persecuted in *England* for their Religion, will do well to tell us, what Name we shall give to the Usage of *this Man* of Merit, than whom few *Greater Scholars*, *Clearer Heads*, or *Greater Masters* of Argument ever grac'd the *English Nation*.

I am sorry to say, he is One of near Eight Thousand *Protestant Dissenters* that perish'd in Prison, in the Days of that Merciful Prince, King CHARLES the Second; and that meerly for *Dissenting* from the Church, in Points, which they could give such Reasons for, as *this Plea* assigns; and for no other Cause, were stiff'd, *I had almost said Murder'd*, in Goals for their Religion, in the Days of these Gentlemen's Power, who pretend to abhor *Persecution*.

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His Fellow Prisoner Mr. *Jenkins*, most Humbly petition'd on the meer Account of *Sickness*, to be remov'd to some other Place for Air, upon *Unquestion'd* Securities of being surrender'd again to any Prison that should be appointed, and could not obtain that Common Compassion from the Mercy of that *Unpersecuting Age*; but dy'd under the Cruel Hands of these *Persecutors*, meerly by the Stench and Contagion of an Unwholsom Confinement.

Let those Gentlemen, who have been forward to threaten us, with long Accounts of *Parliamentary* Persecutions in the Time of the *Civil Wars* here, remember, they cannot show, neither then, nor in any former Time, no, not if they throw in the Days of Queen *Mary*, any Thing like such a Number of Christians, (*for I must not call them Martyrs*) that suffer'd Death for their Religion; from whence, I have often recommended it to them, to forbear Putting us upon Comparing the Accounts, and Entring into the Melancholy Detail of the Particulars.

Let any Man of Religion judge, by the Story of this Gentleman, what those People drive at, who repine at the *TOLERATION*, and who so many Ways, have attempted the *Reversing*, *Contracting* or *Invading* it.

Let any Man judge, whether it was not Time to put an End to these Exorbitances in General, and whether a *LEGAL Toleration* was not absolutely Necessary, to screen ev'n the Church of *England* herself, from the Scandal of those Men, who acted under her Authority, so much against her Principles.

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'Tis known and profess'd, that *Persecution* meerly for *Conscience*, is contrary to the *Principles* of the *Christian Religion*, and the *Doctrine* of the *Church of England*; who they were, that persecuted in those Days, we all know; and with what real Design to destroy the *Church of England* itself is plain; How they acted all against the very *Principles* of the *Church* is plain; but that they acted under the *Church's Authority*, in her Name, debauch'd her *Clergy* to fall in with the *Hellish Project*, made use of her *Ecclesiastical Courts* to put their wicked Designs in Execution, 'till the World could hardly discern, whether it was the *Church's Act* and Deed, or no, to the Indelible Scandal of the *Clergy* of those Times, is a Truth too plain to be debated.

Nor was the Design conceal'd any longer, than to the first Occasion which happen'd to discover it: The first Step the Late King *James* took, was to turn the Tables, and put an Opportunity in the Hands of the *Dissenters* fully to revenge themselves, and thinking them sufficiently provok'd by *innumerable Insults* and *Barbarities*, it was not doubted, but when they were prompted to *Expose* and *Reproach* the *Church* with their former *Usage*, they would obey *humane Nature*, and willingly do it.

But I appeal to those *Reverend* and *Dignify'd Prelates* concern'd in it, some of whom are yet alive, whether *Mr. White*, who had carefully collected the List of the *Dissenters Sufferers* and *Sufferings*, did not generously refuse both their *Invitations* and *Rewards*; and conceal the *Black Record*, that it might

might not rise up in Judgment against the Reputation of the Church of *England*; and whether they did not send Mr. *White* their Thanks for it, and a Reward too, tho' he had Honour enough in him to refuse the *Money*.

Nothing but a *LEGAL TOLERATION* could defend the Church of *England* from the Scandal of a *Persecuting Principle*, and I cannot but think, Her Majesty's repeated Promises, *INVIOLABLY TO PRESERVE THE TOLERATION*, and the Heads of the Church adhering to the same Resolution, is as much an *Honour* to the Church, as it is a *Security* to the *Dissenters*.

Her Majesty is in this a *TRUE DEFENDER* of the *Principles* of the Church of *England*, as well as of the *General Protestant Faith*; in that by this Account, the Church is clear'd from the black Imputation of a *Persecuting Church*, too cunningly fix'd upon her by the Unwari-ness of her *Clergy*, and the Projects of *Tyrannick Princes*.

'Tis plain, the Church of *England* abstracted from the Arbitrary Influences of *Courts, Parties, and Projects*, abhors Cruelty and Persecution; and that Share She had in such an *Odious Practice* has been the *deepest Plot* against her *very Constitution*, that ever the *Devil* had a Hand in.

But by this, her best Defenders may see, what Need there is of the *Restraint* of Laws, to curb the advanc'd Fury of some Men; who to gratify *private Spleen*, to carry on Parties, and to pursue

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persue *publick Designs*, to the general Loss and Decay both of *Religious* and *Civil Liberty*, are content to hazard the Church's Reputation, and push her upon acting against even her own *Principles*, as well as against the *Fundamental Constitution* on which She is built; I mean, the *Christian Religion* in general.

The Act of *TOLERATION*, therefore, is not only an *Ease* to the *Dissenters*, but to the Church itself; in whose Pale were always to be found some, who, tho' they profess the *Doctrine* of the Church, were not alham'd to act so much against her *Interest* and *Reputation*, as to be made Tools of Power, and submit to the scandalous Employment of *Plundering* their Brethren, under Colour of *that*, which the very *Doctrine* of the Church abhors.

This brings me of Course to consider, what Sort of People they are, and what they drive at, who exclaim against, would rescind, limit, restrain, or lessen the *TOLERATION*; to me, it seems plain, such People can no longer be esteem'd Friends to the Church, since they would again dip her Hands in Blood, and put her upon the Practice of *that*, which has been so *scandalous* to Her already.

Let such but consider, the Use the Enemies of the Church of *England* formerly made of it, and how diligently they labour'd, to fix the Scandal upon the Church, of being of a *Persecuting Spirit*. Let them remember, what the End and Design of the *Papists* in King *James's* Time was, and why they labour'd to get from the
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Dissenters, the List of their Sufferings and Sufferers, of which Mr. *White*, as is before-mention'd, generously refus'd them, though great Rewards were offer'd him to make it publick.

Why did the Politicians of those Days, think such an Account would be serviceable to them? but because they knew the Publication of it would be *scandalous* to the Church; that it would make Her appear Practising what She did not profess, and Acting against her very Foundation Principles?

How diligent have some People been in this Age to run back upon the Church, and upbraid Her with *Persecution*, even in the very Age, in which She had suffer'd the Fire and Faggot of Queen *Mary*, and ev'n in the Infancy of her Reformation under King *Edward* the Sixth. (*)

How had the *Protestants* upbraided the *Romish* Religion as Bloody and Inhuman? And how, too justly, did these again retort the Charge, by Instances which I desire not to repeat? even when *Protestantism* was but just got out of the Hands of *Ghostly Tyranny*, and had but lately obtain'd Rest from the *Act de Heretico comburendo*.

And to sum up all, Why were the Reverend Clergy-Men of the Church of *England*, so grateful and thankful to Mr. *White's* Charity and generous Refusal? but that they had just Reason to be asham'd of the Practice, and were unwilling

[*] Vide Stephens's Pamphlet-Letter to the Author of the State-Memorial. p. 3, 4.

ling to be put to any Blushes, for the Misbehaviour of their mistaken Friends, who had Ignorantly, as well as Rashly, loaded the Church, with the Indelible Reproach of *Persecution*?

The Reverend Author of this Book, is, indeed, a sad Instance of the Excesses Things were driving to in that Age; but whatever Excuses I can make for the Church of *England*, as being drawn in by some of her Members, to Act against her own Principle, I can frame no Excuse either from Reason, Honour, Circumstance, or any Thing else, to defend Dr. *Calamy*.

The Reader will see here his open Challenge, with what Assurance made, with what Ostentation publish'd, and how necessary to be answer'd; On the other Hand how modestly, how closely, how directly answer'd, and as I can add nothing to the Argument, so is it not capable of any greater Illustration, than what is to be found in itself.

But I name it, to obviate a Vulgar and very mean Objection, *viz.* What Occasion had Mr. *De Laune* to embroil himself? And this, as a common Allegation against all *Publick Spirits* and *Publick Good*, I must speak to, being the general Excuse of such, as make Use of it to defend themselves against Espousing, or Assisting those, that expose, or ruin themselves for the Service of their Country; Let us therefore Examine the Necessity of his Writing.

Had Dr. *Calamy*'s Allegation past unanswer'd, had a Challenge to the Dissenters to *Argue modestly*, &c. been neglected: Had it been drop'd, and

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and nothing but Silence on their Part been the Reply, what Arguments for *Persecution*, had here been put into the Mouths of the Enemies of their Peace; and how rational had it been to have Argu'd, That their *Dissenting* was from meer *Obstinacy*, and pertinacious *Espousing Notions* they could not defend; That they avoided to (*) *Dispute and Argue modestly*, to propound their Doubts, or meekly to hearken to, and receive Instruction; that their Judgments were byast, by Evil Affections, Love of a Party, or Carnal Interest.

How forward would all Men have been, to have Challeng'd the *Dissenters* daily to come, and show Reasons for their *Non-Conformity*, and upbraided them with (†) *Refusing to hear both Sides, and to lay aside Prejudices and Favour to Men or Parties, consider and enter into the Argument on both Sides?*

Had no-Body reply'd to this, what must the *Dissenters* have been thought? How would the Clamour of their being *obstinate, without Principle, forming Designs against the Church, and Dissenting on Politick, not Religious Accounts*, have prevail'd in the Minds of Men, and the Necessity of their being suppress'd made rational to the Common People.

The great Artifice of those Times, was to bring the *Persecution of Dissenters* to appear necessary,

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[*] Calamy's *Sermon twice Preach'd, and afterwards Printed, Entitul'd* *Scrupulous Consciences*, p. 25. [†] *Ib.* p. 25.

cessary, and to Expose them as a *People Dangerous* to the *State*, as well as the *Church*; and nothing could have gone farther towards making this easy, and plain to the Vulgar Apprehension, than to have the *Dissenters* silenc'd in Argument, be challeng'd from the Pulpit, and stand condemn'd as Obstinate People; that being not able to justify their *Non-Conformity*, by Reason or Argument, had obtain'd that Character by their own Concessions.

These Things thus calculated to incense the Mob against the *Dissenters*, and to justify the Severities design'd them; and, which at this very Time, were begun to be put in Practice, seem to me, entirely to clear up the *Necessity* there was, to enter the Lists with this new Invader, who had indicted all the *Dissenters* of Contumacy, Obstinacy, Ignorance and ungrounded Prejudice: If it was not a Season to appear, if no Body should advocate for them, *when then should be the proper Juncture?* When should the Champions of Religion defend her? but when they find the Foundation struck at, when they find the Enemies Forces drawn up, and Insulting. When should *David* take up his Sling against *Goliath*? but when he found him Defying the Hosts of *Israel*.

I could go on to illustrate this Necessity, by the Exceeding Check this Attempt gave to the Fury of these Railing Parties; how the *Goliaths* of that Time ceas'd their Insults with this *Experiment*; and they were so far from making any more Challenges, that they never made the least

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Reply to this; thus the Necessity and the Success of this Attempt make out one another.

Two Considerations fall here in my Way to speak to, relating to the Treatment of this Great Man.

First, Dr. Calamy's Usage of him was certainly to the last Degree dishonourable, who first challeng'd him in Print, *for he challeng'd the whole Body of Dissenters*; and therefore him among the rest; as follows; -----

“ Could we prevail with the People diligently
“ to Examine the Merits of the Cause, our
“ Church would every Day gain more Ground
“ amongst all Wise Men, &c”. Which Challenge being accepted, and the Merit of the Cause examin'd, How could he suffer the Person to be treated in such a Manner, and persecuted with all imaginable Violence, that had answer'd him so modestly, so like a Gentleman, and so like a Scholar!

It may be said, the Doctor could not avoid it, ----- But this is certain, that he was so far from Attempting his Relief, that he us'd him with all the Slight and Neglect possible, and yet at the same Time confess'd by his Silence, that he could not answer his Argument.

It certainly became Dr. Calamy to have interceded with the Government on his Behalf, to have obtain'd fair Law for his Adversary, to have pleaded with His Majesty, that he had challeng'd the Dissenters, *to examine the Merits of*
of

of the Cause; that he did not doubt, his being able to reduce them by Argument; and that it would seem as if he acknowledg'd himself over-match'd, to call in the Aid of the Government, to Oppress instead of Answer his Antagonist. That he did not doubt, but *the Church would every Day gain Ground amongst all Wise Men, if the Merits of the Cause were fairly Examin'd*; and therefore he desir'd his Adversary might be left free, or as they say, *a clear Stage and no Favour*. This had been doing his Duty as an Aggressor in this Quarrel; this had been to show himself a Gentleman, as well as a fair Adversary; a Christian, as well as a Scholar.

But instead of this, how *Barbarously* he was treated by the Government, how *neglected*, and his frequent Applications to Dr. Calamy receiv'd with Contempt, will appear in the Close of this Book, to the Eternal Reproach both of the *Doctor*, and his *Argument*.

From these Considerations, and the profound Silence of these Gentlemen, I think, we have a Right to retort the Words of Dr. Calamy upon themselves, and say in his own Language, with some small Variation.

‘ As for those, who quarrel with the *Dissenters*
 ‘ about their *Non-Conformity*, and are tolerably
 ‘ able to judge for themselves, let not such rely
 ‘ barely upon the Authority either of one or the
 ‘ other; all we desire of them is, that they would
 ‘ equally hear both Sides, that they would think,
 ‘ *the Ministers that dissent from the Church of Eng-*
 ‘ *land*, have some Sense and Conscience too, as
 ‘ well

well as other Men, and are able to say somewhat for what they do themselves, or require of others; and Laying aside all Prejudices, Favour to, or Admiration of Mens Persons, they would weigh, and consider the Arguments that may be propounded to them, being diffident of their own Apprehensions, and indifferent to either Part of the Question; that they would think it no Shame to change their Minds, when they see good Reason for it.

I cannot but think, that the *Dissenter* has the best Title to make this Declaration, especially since the Challenge of the Other has been so fairly accepted, and no Answer ever return'd; and not only so, but the Incapacity of Answer so plainly acknowledg'd, by the most dishonourable Method of Calling in the Aid of the Government, to Oppress instead of Answer the Author.

The *Knocking-down* Arguments of a *Goal* and *Fine*, *Ultra tenementum*, which were us'd in those Arbitrary Times, were but the sure Refuge of a Cause by no other Arguments to be defended; and had it been true, that the *Church*, as Doctor Calamy says, *would by Examining the Merits of the Cause, every Day gain Ground amongst all Wise Men*; Why did not the Doctor joyn Issue with Mr. De Laune, in going on with the Merits of the Cause, as he had in this Book fairly begun?

I think, 'tis needless to repeat the most just Inference; 'tis plain to me, the Prevailing Power of Argument laid down in this Book, shew'd itself in Evidences too strong to be deny'd; viz.
In

In Silence as to Matters in Dispute; and in Furious Revenge upon the Author.

Secondly, I cannot conclude this Preface, without giving the World the rest of the History of this Gentleman, which it was impossible for him to give of himself.

His Sentence, as the Reader will find in his Book, was 100 Marks; the Expensive Prosecution depriving him of his Livelyhood, which was a *Grammar-School*, and Long Imprisonment, had made him not only unable to pay this Fine; but unable to subsist himself, and his Family.

He continu'd in Close Confinement in the Prison of *Newgate*, about Fifteen Months, and suffer'd there great Hardships by Extreme Poverty; being so entirely reduc'd by this Disaster, that he had no Subsistence, but what was contributed by such Friends as came to visit him.

His Behaviour in this Distress, was like the Greatness of Mind he discover'd at his Tryal, and the same Spirit which appears in his Writing, appear'd in his Conversation, and supported himself with Invincible Patience under the greatest Extremities; but Long Confinement and Distresses of Various Kinds, at last, conquer'd him.

He had a Wife and Two Small Children, all with him in the Prison, for they had *no Subsistence elsewhere*; the Closeness and Inconveniences of the Place first affected them, and all Three by Lingring Sorrows and Sicknefs dy'd in the Prison;

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Prison; at last worn out with Trouble, and hopeless of Relief, and *too much abandon'd* by those, who should have taken some other Care of him, *This Excellent* Person sunk under the Burthen, and dy'd there also.

I cannot refrain saying, *Such* a Champion of *Such* a Cause deserv'd better Usage; and it was *very, very hard*, *Such* a Man, *Such* a Christian, *Such* a Scholar, and on *Such* an Occasion, should starve in a Dungeon, and the Whole Body of *Dissenters* in *England*, whose Cause he dy'd for Defending, should not raise him 66 *l.* 13 *s.* 4 *d.* to save his Life.

I could go on here, to Exclaim against the Cruelty of One Party, and the Ingratitude of the Other; but *the Man is Dead*: He lyes a Monument of *English Tyranny* on One Hand, and *Selfish Principles* on the Other, both which make Nations blind to Men of Merit; but this is not the Design of the Present Publication. ----- The Present Case is to let the World see the Necessity of *TOLERATION*, the Mischief of *Persecution*; and that there are better Reasons to be giv'n for the *Dissenters* Differing from the Church of *England*, than some People imagine.

I shall make no Apology here for my Writing this Preface, but what I hope, the Reader will allow reasonable: The Book is perfect of itself, never Author left behind him a more finish'd Piece; and I believe the Dispute is entirely ended: If any Man ask what we can say, Why the *Dissenters* differ from the Church of *England*, and what they can plead for it? I can recommend no better

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Reply than this, Let them answer, in short, *Thomas De Laune*; and desire the Querist to read the Book.

I have added nothing but the Note of his Death; the History of this he could not write himself: The Account is too melancholy to tell the Particulars: If I should go on, it would touch too near, and I am not Writing a Satyr on those he endeavour'd to Defend.

'Tis Pity, after his Death, he has no better a Hand to recommend him to the World; but since no Man will build a Monument upon his Grave, I thought it a Debt due to his ill-rewarded Merit, to write this as a Monument upon his Work, and I am sorry it is perform'd no better.

D. F O E.

A

A Royal Witness to the Dissenters **C A U S E :**

Being some Gleanings of some of those Weighty and Worthy Sayings of the Late K I N G, in His Conference with the Popish Marquess of Worcester, 1646. in Ragland-Castle, out of *Certamen Religiosum*.

First, *In Behalf of the Scripture, which the Papists slight for their Tradition.*

Secondly, *Against their Primitive Antiquity, which they adore, and fetch their vain Worship from.*

First, **F**OR the SCRIPTURES, *He saith, p. 119.* 'That the Scripture is the Rule, by which all Differences may be compos'd; It is the Light, wherein we must walk; the Food of our Souls, an Antidote, that expelleth any Infection; the Only Sword, that kills the Enemy; the Only Plaister, that can cure our Wounds; the Only Documents to attain Eternal Life. *And p. 116.* 'That the Evidences which are in Scripture cannot be manifested, but out of the same Scripture.' *And quotes for the same, Irenæus lib. 3. 12.*

Secondly, *Against their ANTIQUITIES, p. 111.* Our Saviour Christ saith, We must not so much hearken to what has been said by them of Old Time, *Mat. 5. 21, 22.* as to that which he shall tell you. Where *Auditis dictum esse antiquis* is exploded, and *Eg.*

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‘ *dico vobis* is come in its Place. And speaking of that
‘ King of *Phrygia*, that was about to be baptiz’d, ask’d
‘ the Bishop, *What was become of all his Ancestors*? He
‘ told him they were gone to Hell; flung away, and
‘ said, *Then thither will I go unto them*; saith, No less
‘ wise are they, who had rather err with their *Fathers*
‘ and *Councils*, than rectify their Understandings by the
‘ Word of God, and square their Faith according to
‘ its Rules.

‘ And speaking of the FATHERS, saith p. 114.
‘ I discover no Father’s Nakedness, but deplore their
‘ Infirmities, that we should not trust in Arms of Flesh.
‘ *Tertullian* (saith he) was a *Montanist*; *Cyprian* a Re-
‘ baptist [or *Anabaptist*]; *Origen* an *Anthropomorphist*;
‘ *Hierom* a *Monogonist*; *Nazianzen* an *Angelist*; *Euse-*
‘ *bins* an *Arrian*: St. *Austin* had written so many Errors,
‘ that he wrote a Book of *Retractions*, that they have
‘ often contradicted one another, and sometimes them-
‘ selves.

‘ That it was no strange Thing to see Error triumph
‘ in Antiquity, and flourish their Ensigns of Universa-
‘ lity, Succession, &c. in the Face of Truth; and no-
‘ thing so familiar of old as to besmear the Face of Truth
‘ with Spots of Novelty; for this was *Jeremiah’s* Case.
‘ *Jer. 44. 16, 17, &c.*

‘ If you vaunt never so much of your *Roman-Catholick*
‘ Church, we can tell you out of St. *John*, *That she is be-*
‘ *come the Synagogue of Satan*; neither is it impossible, but
‘ the House of Prayer may be made a Den of Thieves.
‘ You call us Hereticks, we answer you with St. *Paul*,
‘ *Acts 24. 14. In the Way you call Heresy, worship we the*
‘ *God of our Fathers*; believing all Things which are written
‘ in the Law and the Prophets.

And the better to testify his Piety and Compassion to
peaceable Dissenters, (having himself found the Incon-
veniency of the contrary) speaks to his Son, our pre-
sent King, in his ΕΙΧΩΝ ΒΑΣΙΛΙΚΗ, p. 217. thus, viz.

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My Counsel and Charge to you, is, That you beware of Exasperating any Factions by the Crossness and Asperity of some Mens Passions, Humours, or private Opinions employ'd by you, grounded only upon Differences in lesser Matters, which are but the Skirts and Suburbs of Religion, wherein a Charitable Connivance and Christian Toleration often dissipates their Strength, when rougher Opposition fortifies.

And p. 164. That his Prerogative is best shew'd and exercis'd in Remitting, rather than Exacting the Rigour of the Law; there being nothing worse than Legal Tyranny.

THE

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OF THE
Principal Things contain'd in this
BOOK.

Object. 1. **T**HE first Objection the Conformists make against the Non-Conformists, is, *That they have no Ground conscientiously to scruple at the Rites and Ceremonies of their Church, because they are none of them forbidden in the Scripture; upon which single Point (they say) stands the whole of the Controversy.*

p. 3, 4, 5.

Answer To which the Non-Conformists return to them the same Answer, they themselves give the Papists, to the same Objection against them; viz. That what is not contain'd in our only *RULE OF FAITH*, the *BIBLE*, is to be rejected.

p. 6, 7, 8, 9.

Object. 2. *That the Non-Conformists have no Reason to scruple, much less to separate from their Church for such small indifferent Things, as the Rites and Ceremonies in the Liturgy, which they affirm to be so.*

p. 9, 10, 11.

Answer. To which they say, That the Rites and Ceremonies in God's Worship are not small indifferent Things, either in God's Account, p. 14, 15. Nor in their own Account, as their Principles from their own

own Pens evidence, and their Practices declare; viz. By their Imposing them as *absolutely necessary*, upon the Penalty of Life, Liberty and Estate, yea, Soul also; though they themselves do grant, that the Enjoyning *indifferent or unnecessary Things as necessary*, is an Adding to God's Word, Will-Worship and vain Worship.

p. 12. 13. 14.

Object. 3. That they have no Cause to separate upon the Account of Rites and Ceremonies, as tho' they were Popish Novelties, because they are all of them founded in Primitive Antiquity, before Popery was known in the World; both which they positively affirm. p. 16, 17.

Answer To which they reply, 1st. That Primitive Antiquity without Scripture-Authority, ought to be no Rule, by their own Grant. p. 18. 2^{dly}. That in that Antiquity is found many gross Errors and Heresies (many of which are enumerated) to which we shall be obliged, as well as to the other, if that is to be the Rule. p. 19. 3^{dly}. As to Matter of Fact they say, These Rites and Ceremonies in the Liturgy (so severely impos'd upon Dissenters) upon a due Search are not to be found in Primitive Antiquity, before Popery was known in the World, as they make good in 28 Particulars, viz. Kneeling at the Altar, Surplice, Cross in Baptism, Confirmation or Bishoping, Baptizing Children for Regeneration upon the Deed done, Gossips, Liturgies, Letanies, Responses, Collects, Antiphones, Kyrieleisons, Psalms and Lessons, Epistles and Gospels, Singing-Service, Altars, Festivals, restraining Marriage to fixed Canonical Times and Hours, Bowing at the Altar, Ecclesiastical Order, Consecration of Churches, Organs, Rogation-Week, Priests Garments, Wednesday, Friday and Saturdays Fasts, Vigils, Apostles Creed, Athanasius's Creed, from p. 22, to 34. 4^{thly}. That they symbolize and are expressly founded in Popery, which they make good from many Particulars, by divers Arguments and Authorities,

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ERRATUM.

PAge 35, In the first Note on the Side of the Page, the Reader is desir'd to blot out the Word [not]; and to correct what other Mistakes may have escap'd the Press, which 'tis hop'd, are few and inconsiderable.

De Laune

De Laune's PLEA
FOR THE
Non-Conformists.

S I R,

IN your Discourse about a *Scrupulous Conscience*, preach'd first at *Alderman-bury*, then at *Bow-Church*, about Five or Six Months since, and since by you printed, you are pleas'd not only to put forth your Endeavours by several Arguments, to gain and reduce the *Dissenters* to the Communion of the Church of *England*; but (the better to shew your Moderation and Tender-ness, as one, who wou'd not force and compel, but convince and satisfy a *Scrupulous Conscience*) do also offer to them several Christian Rules and Directions to effect the same; amongst which, are these that follow, *viz.*

' When any private Christian is troubl'd and perplex'd with Fears and Scruples, Page 24, 25. that concern his Duty, or the Worship of God, he ought in the first Place, to have Recourse to the publick Guides and Ministers of Religion, who are appointed by God, and are best fitted to direct and conduct him; I say, to come to them, not only to dispute and argue with them, and pertly to oppose them, but with all Modesty to propound their Doubts, meekly to hearken to and receive Instruction, humbly begging of God to open their Understanding, that they may see and embrace the Truth, taking great care that no evil Affection, Love of a Party, or carnal Interest, influence or byass their Judgment.

' We do not, by this, desire Men to pin their Faith on

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the

the Priest's Sleeve, or to put out their own Eyes, that they might be better guided and manag'd by them, but only diligently to attend to their Reasons and Arguments, and give some due Regard and Deference to their Authority; for it may not be so absurd, as may by some be imagin'd, for the Common People to take on Trust from their Lawful Teachers, what they are not competent Judges of themselves. But the Difficulty here, is, How shall a private Christian govern himself, when the very Guides and Ministers of Religion determine differently, concerning these Matters in Question amongst us, some warranting and allowing them, others as much disapproving them? By what Rule shall he choose his Guide? [*To which you Reply.*]

As for those who scruple at Conformity, and are tolerably able to judge for themselves, let not such rely barely on the Authority either of one or the other; all we desire of them is, that they would equally hear both Sides, that they would think the Ministers of the Church of *England* have some Sense and Conscience too, as well as other Men, and are able to say somewhat for what they do themselves, or require of others, and laying aside all Prejudices, Favour to, or Admiration of Mens Persons, they would weigh and consider the Arguments that may be propounded to them, being Diffident of their own Apprehensions, and Indifferent to either Part of the Question, that they would think it no Shame to change their Mind, when they see good Reason for it.

Could we thus prevail with the People diligently to examine the Merits of the Cause, our Church would every Day gain more Ground amongst all Wise Men; for we care not how much Knowledge and Understanding our People have, so they be but humble and modest with it; nor do we desire Men to become our Profelites any further than we give them good Scripture and Reason for it.

Upon Reading whereof (being sent me by a Friend) I betook my self to a serious Search, and impartial Consideration

deration of the Controversy, and the Arguments tender'd on both Sides, (many of the Learned Guides, as you well observe, being of such different Minds herein) and more particularly have I weigh'd those Arguments mention'd by your self in that Discourse (in Conjunction with what the Reverend Dr. *Stillfleet*, the Learned Dr. *Moore*, and others, have spoken to the same purpose;) together with what is, or suppos'd may be said in Answer thereto. And from this Christian Encouragement and Invitation from your self, have presum'd, tho' a Stranger to you, to present it to you, with a Disposition (as you advise) meekly to hearken to and receive Instruction, or Conviction from your self, or any of the Learned, trusting that you shall find no evil Affection, Love of a Party, or carnal Interest, shall influence or byass my Judgment, or that I shall think it any Shame to change my Mind, when better Reason is offer'd for my Conviction.

Resting confident in your Candor and Ingenuity, that what you have said herein to draw forth the Scruples of any *Dissenter*, is not to lay a Bait thereby to catch him in any Snare, or to take any Legal Advantage of him for his Dissatisfaction to the Religion by Law establish'd (which is hedg'd with so many Legal Penalties;) but out of a *Noble Christian Principle*, that you may have an Opportunity to discover, with how much Meekness of Wisdom and Demonstration of Truth, you can treat, convince and satisfy a Gain-sayer, having so generously declar'd, *That you do not desire Men should become your Proselytes, further than you give them good Reason and Scripture for it*; *Club-Law* being none of the Arguments you treat so scrupulous or tender Conscience with.

The *Arguments* and *Objections* are these that follow:

The *First Objection* we shall mention, as brought against the Non-Conformity and Separation of the *Dissenters* from the Church of *England*, is this, ----- *That they have no Reason or Cause, on a Conscientious Account,*

Objection 1.
Because what they are offended at, are not forbidden in Scripture.

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so to do; because the principal Things they take Offence at, are not forbidden in the Scriptures; and 'till they can produce a Scripture to the Negative, as a Negative Article of Faith, that says we are not to do so, or so, Kneel at the Communion, Cross in Baptism, keep Holy-Days, use Liturgies, Letanies, &c. they can have no Cause of just Scruple.

And thus, Sir, you are pleas'd to argue, *Scrupulous Con-* viz. ' That there can be no Transgression, *science. p. 30.* ' but by either Omitting what the Law commands, or Doing what the Law forbids: For Instance; If a Man can shew where *Kneeling at the Sacrament* is forbidden in Scripture, and *Sitting* requir'd; where *Praying by a Form* is forbid, and *Ex-temporary Prayers* are enjoyn'd; then, indeed, the *Dispute* would soon be at an End; but if neither the One nor the Other can be found, as most certainly they can't, then *Kneeling at the Sacrament*, and *Reading Prayers out of a Book*, must be reckon'd amongst Things lawful, and then there is no Need of Scrupling them, because they may be done without Sin; nay, where they are requir'd by our Superiors, it is our *Duty* to submit to them, because it is our *Duty* to Obey them in all Lawful Things. This way of Arguing (*you say*) is very plain and convincing.

And to the same purpose, we have Dr. Stillingfleet in his late Answers to several of the Dissenters affirming, that *Those are Schismatics, that deny Submission to the Government of the Church of England*; and, he tells us in plain terms assuredly, that the *Reasons of this Denial do not signify a Button*; *Those (says he) who separate from the Church of England, make this their Fundamental Principle as to Worship (wherein the Difference lyes, that nothing is lawful in the Worship of God, but what hath expressly commanded; we say that all Things are lawful which are not forbidden, and UPON THIS SINGLE POINT stands the whole Controversy of Separation as to the Constitution of our Church.*

Dr. Stillingfl.
in his Answer
to several late
Treatises. p.
180, 181.

Here's the Objection in Words at Length, and which you

you will find to be no other, than what the *Papists* make to the Church of *England* on the same Occasion, which I shall transcribe in their own Words, and the Answers of your own Party to it, which I hope will be esteem'd a fair and satisfactory Way of Reply.

Dr. *Stillingfleet* giving us an Account of his *Papish* Adversaries Plea, and how he return'd the Negative Articles to be prov'd by him, makes to him this Answer.

But the strangest Effort of all the rest, is what he has reserv'd to the last Place, viz. *That the Charge of Idolatry against 'em must be vain and groundless, because if I be press'd close, I shall deny any one of these Negative Points to be Divine Truths, viz. That Honour is not to be giv'n to the Images of Christ and his Saints; that what appears to be Bread in the Eucharist, is not the Body of Christ; that it is not lawful to invoke Saints to pray for us* — [These are the *Jesuit's* Words, requiring the Doctor to prove those Negatives, on which single Point he puts the Stress of his Argument.] Then follows his Answer, which I pray you to mind well, because it is the Answer you must take to the like Question from us, viz.

In his Disco-
concerning
the Idolatry
of Rome. P.
175. S. 16.

‘ But the Answer to this is so easie, that it will not
‘ require much Time to dispatch it. For I do assert it to
‘ be an Article of my Faith, that God alone is to be
‘ worship'd with Divine and Religious Worship: And
‘ he that cannot hence infer, that no created Being is to
‘ be worship'd, has the Name of reasonable Creature giv'n
‘ him to no Purpose. What need we make Negative Ar-
‘ ticles of Faith, where the Affirmative do necessarily
‘ imply them? If I believe, that the Scripture is my only
‘ Rule of Faith, as I most firmly do; Will any Man, who
‘ considers what he says, require me to make Negative
‘ Articles of Faith, that the *Pope is not, Tradition is not,*
‘ *Councils are not, A private Spirit is not?* For all these
‘ are necessarily imply'd therein. And so for all particular
‘ Doctrines rejected by us on this Principle, we do not
‘ make them Negative Points of Faith, but we therefore
‘ refuse the Belief of 'em, because not contain'd in OUR
‘ ONLY

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ONLY RULE OF FAITH : On this Account we reject the *Pope's Supremacy, Transubstantiation, Infallibility* of the *Present Church* in delivering Points of Faith, *Purgatory*, and other FOPPERIES impos'd on the Belief of Christians; so that the short Resolution of our Faith is this, That we ought to believe nothing as an Article of Faith, but what God hath reveal'd, and the compleat Revelation of God's Will to us is contain'd in the BIBLE, &c.

*Answer to the
Objection.*

And what could have been spoken with fuller Evidence and greater Demonstration of Truth: Therefore as joyning Issue with the *Doctor*, that on *this single Point* stands the whole Controversy of Separation, as to the Constitution of their Churches, viz. That nothing is lawful in the Worship of God, but what he has expressly commanded, (as say the *Dissenters*) and not all Things lawful which are not forbidden, as say the Advocates for the Church of *England*; let his own Words decide the Matter, and for ever determine the Case. For what need the *Dissenters* (as the *Doctor* affirms on their Behalf) make Negative Articles of Faith, where the Affirmative necessarily imply them; If they do believe with the *Doctor*, that the Scripture is their ONLY Rule of Faith, as they most firmly declare to do, will any Man, who considers what he says, require them to make Negative Articles of Faith, that *Popes, Councils, Private Spirits, Traditions* are not, and so for all particular Doctrines rejected by them on this Principle: They do not with the *Doctor*, make them Negative Points of Faith, but they therefore (with him) refuse the Belief of them, BECAUSE NOT CONTAIN'D IN OUR ONLY RULE OF FAITH. On this Account they do (with the *Doctor*) reject the *Pope's Supremacy, Transubstantiation, Infallibility* of the Church of *Rome* in delivering Points of Faith, viz. *Purgatory*, and other *Fopperies*, as *Salt, Oyl, Spittle, Exorcisms, Conjurations, Baptizing of Bells, &c.* And on the same Account do they reject, what the *Protestants* have receiv'd either from *Pagans* or *Papists*, as to *National, Provincial, Diocesan and Parochial Churches*, because not contain'd

contain'd in our ONLY RULE of Faith. As also of the Government of the Church of Christ by *Lords Arch-Bishops, Bishops, Deans, Arch-Deacons, Parsons, Vicars, Curates, Chancellors, Officials, &c.* because not contain'd in our ONLY RULE of Faith. In like Manner do the *Dissenters* also reject the Consecrating of *Churches, Chappels, Cathedrals, Priests Garments, Altars, Liturgies, Singing Service, Letanies, Bowings, Crossings, Cringings, Holy-Days, Fasts, Feasts, Vigils,* because not one Word of any of them is contain'd in our *Only Rule* of Faith; so that the short Resolution of the *Dissenters* and the *Doctor's* Faith in this great Point is this, That they ought to believe nothing as an Article of Faith, but what God hath reveal'd, and that the compleat Revelation of God's Will to us is contain'd in the BIBLE.

Therefore Christ having in the Affirmative compleatly reveal'd to us his Mind and Will in the Bible, both as to the Doctrine and Discipline of his Church, we need not go to *Pope, Council, Tradition,* or any other, for Additions to either, nor trouble our selves to make Negative Articles of Faith and Practice, which would be as ridiculous as endless.

And this we hope the Doctor and all his Party will take for good Pay, and that you your self, Sir, amongst the rest, will joyn Issue, and acknowledge, *That this Way of Arguing is very plain and convincing.*

But this being so well perform'd by the Doctor, what shall we say, that so Wise, so Learned, and so Great a Man as Dr. *Stillingfleet*, should forget himself so far, as to make Head and run counter against his own Arguments, and to that Degree, as to pawn the whole Controversy on that single Point which he had so infallibly and indisputably resolv'd, which indeed is very strange and wonderful; but yet on serious Thoughts, we shall find it but a fulfilling of that Word of the Lord, *Isaiah 29. 14. &c. I will do a marvelous Work amongst this People, ev'n a marvelous Work and a Wonder: [But what is that?] Why the Wisdom of their Wise Men shall perish, and the Understanding of the Prudent Men shall be hid. [But when shall that be?] Ver. 13. When they teach for Doctrines, the Commands [or the Fear or Worship]*

of

of God, for the Precepts of Men. Our very Case, and whereof we have frequent and continual Experience. For with what Evidence and Demonstration of Truth will the *Papists* argue against, and censure the *Heathen* for their Idolatries, and yet at the same Time be guilty of the same thing themselves, and expose themselves to the Censure of the *Heathen* on the one Side, and the *Protestants* on the other?

How wisely, how spiritually will *Protestants* dispute with, handle and judge the *Papists*, for leaving the Word of God for Fables [for their Will-Worship, false Worship, Idolatry, &c.] and yet at the same Time be guilty of Will-Worship themselves, exposing themselves to the Censure both of *Papist* and *Non-Conformist*? Of which we might give you divers Instances both of the one and the other. And whereof take one or two.

Dr. Stillingsf.
Idolatry of
Rome. p. 22.

This very *Jesuit* who disputes with the Doctor, falls out in a most severe Censure of the *Pagans*, for their most damnable Diabolical Idolatry in Worshipping their Inferior Deities, as *Venus*, *Mars*, *Bacchus*, *Vulcan*, and the like Rabble of Devils (as he calls them) who were their *Demons*, *Hero's*, or *Intercessors* to their Superior Deity, *Jupiter*; not being aware (which also the Doctor improves against him) that they were guilty of the same Crime themselves, in setting up their Inferior Deities, the *Virgin Mary*, *St. Peter*, *St. Paul*, and an hundred more, as *Mediators* and *Intercessors* to the Supream; and to whom, as the Doctor observes, they pay Divine Honour and Worship, Bowing and Kneeling before them, and their Images also; which he proves against them to be no less Diabolical Idolatry.

See p. 4, 5. &
p. 159, 160.

The *Jesuit* being quick-sighted, returns smartly upon the Doctor, That whilst he judges their Bowing and Kneeling before their Images to be Idolatry, how can he justify their Bowing and Kneeling before the Consecrated Elements, Bowing at the [Altar, East] Name of *Jesus*, Putting off their Hats, &c. which the *Jesuit* on the one Hand, and

and the *Dissenters* on the other Hand, improve against him.

And so whilst Dr. *Pierce* severely censures the *Papists*, for Varying from the Primitive Pattern in their Superstitions and Abominations, *Because it was not so from the*

Primitive Rule of Reformation, p. 11, 12.

Beginning; *Sergent* the Jesuit returns his own Argument smartly upon him for doing the same Thing in many Particulars, and which the *Dissenter* also does for the same; viz. For Varying in so many Things from the Primitive Pattern, whilst he judges others for the same.

To which we might add divers Instances, both as to *Papists* and *Protestants*, especially in those three Points, *Idolatry, Imposition and Persecution*.

So that as it has been generally observ'd, the *Papists* Arguments against the *Heathens*, the *Protestants* Arguments against the *Papists*, are most substantial Arguments against themselves, when their *Practice* gives their *Principle* the Lie, and so rendring themselves altogether inexcusable, as saith the Text, *Rom. 2. 1, 2, 3, Therefore thou art inexcusable, O Man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self; for thou that judgest dost the same Things. But be sure that the Judgment of God is according to Truth, against them which commit such Things. And thinkest thou this, O Man, that judgest them which do such Things, and dost the same, that thou shalt escape the Judgment of God? &c.*

Another Objection brought against the *Dissenters*, is, *Because they separate from the Church of England for meer Niceties, for little Things, which in their own Nature are indifferent.*

Objection 2. Because they are indifferent Things.

To that purpose you are pleas'd to express your self, viz. 'A Scrupulous Conscience is constant about Things in their own Nature indifferent; and it consists,

Scrupulous Conscience. p. 5.

'Either in strictly tying up your selves to some Things which God has no where commanded; as the *Pharisees* made great Conscience of Washing before they did eat,

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and abundance of other unnecessary Rights and Usages they had of Mens own inventing and devising, which they as religiously, nay, more carefully observ'd, than the indisputable Commands of God himself:

Or in a Conscientious Abstaining from some Things which are not forbid, nor any Ways unlawful. *Touch not, Taste not, Handle not*; doubting and fearing where no Fear is, thinking that they should as much offend God by Eating some Kinds of Meats, Wearing some Garments, as they should do, were they guilty of Murder and Adultery. Which is the Case of many amongst us, who by such Scrupulosity about little Matters, seem more precise and austere, than other good and honest Christians are, or themselves need, or ought to be.

And a little further you add, ---- "A Page 6. Ibid. "Scrupulous Conscience, therefore, starts and boggles, where there is no real Evil or Mischief, is afraid of Omitting or Doing what may be omitted, or done without Sin. Which I know not how better to illustrate, than by those unaccountable Antipathies or Prejudices, that some Men have against some Sorts of Meats or Living Creatures, which have not the least Harm or Hurt in them, yet are so offensive and dreadful to such Persons, that they fly from them as they would from a Tyger or Bear, and avoid them as they would do the Plague or Poyson. Just thus do some Men run out of the Church at the Sight of a Surplice, as if they had been scar'd by the Apparition of a Ghost.

A Late Piece, call'd *A Resolution of Conscience*, &c. (suppos'd to be Dr. Moore's) affirms thus much:
Resolut. of Conscience. p. 38. 1. That the Government of our Church by Bishops. 2. The Liturgy, or Set-Forms of Prayer, Administration of Sacraments. 3. Certain Rites of the Church, particularly the Surplice, the Cross in Baptism, the Gesture of Kneeling at the Communion, the Ring in Marriage, the Observation of the Church's Holy-Days. All which (*says he*) I take for granted, are Indifferent in their own Nature; that

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that there is nothing of Viciousness or Immorality in any of them to make them unlawful. I know no Body (says he) so unreasonable as not to grant this.

Mr. William Allen, in his Late Piece, call'd *Catholicism*, says to the same purpose, 'That the Ceremonies of the Church of England are not enjoyn'd as Things of Divine Appointment, but only as of an Indifferent Nature, and therefore there is no Reason to scruple them.' And again says, 'That the Ceremonies and Service of the Church, or Use of Things in or about God's Worship, which are not of the Essence of it, nor us'd under the Notion of being commanded by God, but professedly used as Things Indifferent in their own Nature, and only as Matters of human Prudence, cannot justly be charg'd to be false Worship.'

Mr. Will. Allen's *Catholicism*. p. 210.

The Author of the *Protestant Reconciler* tells us, 'That it is acknowledg'd by the Church of England, that the Ceremonies us'd in and by that Church Impos'd on her Members, are in their own Nature Things Indifferent; thus (says he) in the Preface to the Book of Common Prayer it is determin'd, that the particular Forms of Divine Worship, and the Rites and Ceremonies to be us'd therein, are in their own Nature Things Indifferent. Dr. Stillingfleet, and many more, speak the same Thing.'

Protestant Reconciler. Part 1. p. 35.

So that by [*Indifferent*] they would have us to understand Things of a middle Nature, that are neither good or bad of themselves, otherwise than as enjoyn'd for Order or Prudence by Superiors, and alterable at Pleasure; therefore King James opposes them to Necessary Things, which are enjoyn'd by positive Scripture; and so the *Protestant Reconciler* defines them, telling us thus: 'The Ceremonies which are Impos'd by our Church, as they have nothing sinful in their Nature, for which Inferiors should refuse Submission to them, so have they nothing of real Good-

Prot. Reconcil. Prefa. p. 4.

Ibid. Part 1.

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ness, nothing of positive Order, Decency, or Reverence;
for which they ought to be commanded.

Answer to the
Objection.

This we are told in Words and Pretence,
the better to gild the Pill, to make it go
down the glibber; but if you look more
narrowly into the Matter you will find, that
you your selves, as well as the *Dissenters*, have justly ano-
ther Sense of them, and that the Church of *England* does
both Use and Impose them as Necessary Things, (what-
ever they import in their own Nature.)

For, *First*, Are they not Things Consecrated and De-
dicated to Holy Uses, in the Worship and
Hooker's Eccl. Service of God, which makes them cease to
Pol. l. 5. p. 70 be Indifferent? *Hooker* says, 'Festival Days
Sect. 69. 'are clothed with outward Robes of Ho-
'liness, and that Places and Times of Divine Worship
'are so too, and the Cross an holy Sign.

Dr. Burges. *Dr. Burges* says, 'Ceremonies may be
'call'd the Worship of God, the Professors
'of *Leyden* call only such Things, Persons,
'Times and Places holy, as are Consecrated and Dedi-
'cated to God; but so in their Esteem and ours also is
'their Diocesan Episcopacy & Priesthood, their Churches,
'Liturgies, Kneeling, Bowing, Crossing, Festivals, Ec-
'clesiastical Courts, and Excommunications, &c.

Secondly, They are not *Indifferent* (but *Necessary* Things
in your Esteem) as appears by the Declaration of the
Commissioners at the *Savoy* on the King's first Coming,
over-ruling the Arguments of their *Dissenting* Brethren,

Prot. Reconcil.
Part 1. p. 39.
S. 8.

pleading for Reformation and Tenderneſs,
which says, 'That the Apostle has Com-
'manded that all Things be done *Decently*;
'and that there may be Conformity, let
'there be *regis*, a Rule and Canon for that purpose; and
'thence they infer'd, that tho' Charity will move to pity,
'and relieve those that are truly perplex'd and scrupu-
'lous, that we must not break God's Commands in Cha-
'rity to them, and therefore we must not perform pub-
'lick Services Indecently and Disorderly for the sake of
tender

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tender Consciences." And all this is said to justify the Refusal, to abate the Imposition of Ceremonies, especially those three then contended about, *Surplice, Sign of the Cross, and Kneeling at the Communion.*

So that here they are made *Necessary*, and a Command of God urg'd to inforce them; viz. That Things be done *Decently and in Order*, (tho' by the way) no other Command than *Bellar-* mine urges to Establish the whole *Popish Service and Ceremonies of the Church of Rome*, viz. by this Precept of the Apostle.

Bellar. de effect. Sacram. l. 2. cap. 31.

And *Thirdly*, Do not they as *Necessary* Things impose, and inforce them with all Severity imaginable, by Excommunications of *Dissenters*, thereby knocking the Fly on the Neighbour's Head with a Hatchet, to the Knocking out his Brains, as says Dr. *Taylor*, destroying them in their Liberties, Estates, yea, Lives also, which surely must not be for Trifles, but necessary Things.

Yet so hardy and bold to do all this (as the *Protestant Reconciler* worthily observes to them) to the Reproaching the Wisdom and Faithfulness of Christ, and the Primitive Churches, for want of such Decency and Order (for

Prot. Reconciler Part 1. p. 38, 39, 41, &c.

they had no such); the Wisdom of the Church of *England*, who have declar'd, that their Rites and Ceremonies are in their own Nature Things Indifferent, and may be alter'd and changed; as also that they had their Beginning from the Institutions of Man. The Wisdom of K. *James* and K. *Charles*, who have both of 'em declar'd them to be esteem'd unnecessary, as being but indifferent Things, and not commanded by God, and therefore alterable at Pleasure. But especially (*says our Author*) hereby become guilty of *Adding to the Word of God, of Will-Worship, of Teaching for Doctrines the Commandments of Men*, of Imposing these Things as necessary Parts of Worship, and so of Worshipping God in vain, as (*says he*) will appear by what the best Assertors of the Doctrine of the Church of *England* have declar'd in this Case, quoting Mr. *Faulkner's* Assertion,

in

12. De Laune's Plea for the Non-Conformists.

Mr Faulkner,
lib. Eccl. 359

Bishop San-
derson's Serm.
on Mat. 15.9.
p. 8, 9, 10.

in saying hereupon, *We add unto the Word of God, when we teach any Thing to be commanded, or forbidden by the Law of God, which indeed is not there commanded, or forbidden.* And Bishop Sanderson, *That then Men teach for Doctrines the Commandments of Men, when they teach any Thing to be absolutely unlawful, which God hath not forbidden in his Word; and if any Man shall wear a Surplice, or Kneel, or Cross, with an Opinion of Necessity, and for Conscience sake towards God, as tho' God's Service could not be rightly perform'd without them; yea, altho' the Church had not perform'd them, doubtless the Use of these Ceremonies, by reason of such his Opinion, should be Superstition to him.*

And Dr. Patrick in the Friendly Debate
Friendly De- ----- Then (say they) Will-Worship is erected,
bate, p. 115. when any Thing is enjoyn'd to be done, or not done, as if it were the Will and Command of God he should be so serv'd: when it is a meer Constitution of the Will of Man. Then do we make Ceremonies to be Parts of Divine Worship, when we suppose them to be so necessary, that the doing of them would be a Thing pleasing to God, and the omitting of them the contrary, altho' there were no human Law which requir'd the doing of them. And Secondly, when we suppose them unalterable and obligatory to the Consciences of all Christians, for this supposes an equal Necessity with that of Divine Institution.

All which so fully speaks the Sense of the Dissenters, that there needs no better Answer to be giv'n, than what they themselves have put into their Mouths. But says Mr Allen, in Contradiction to his Brethren, that Catholicism, *Things are not us'd as commanded by God* (taking for granted they had not so urg'd them) and only as Matters of human Prudence cannot (he says) be charged with Will-Worship. But for his better Information, we would refer him to the Protestant Reconciler, and the many Authorities urg'd by their own Pens to clear the same, with this Addition as to Jeroboam's Case, who vary'd but in four Particulars

ars as to the Service and Ceremonies of Worship; viz. the Place of Worship. (*Dan and Bethel* instead of *Jerusalem*.) 2. The Signs of Divine Presence (Golden Calves instead of Cherubims.) 3. The Time of the Feast (15th of the 8th Month, instead of the 7th.) 4. Persons administering, (making of Priests.) All which, one might think, were but Circumstantials about Worship, and impos'd not under the Notion of being commanded by God, but only (as Mr. Allen observes of our Ceremonies) as Matters of *human Prudence*; and for which *Jeroboam* had much to say to the Dissenters in that Day, who oppos'd and separated from him for the same (2 *Chron.* 11. 16. with 13. and 14.) as Mr. Ainsworth in his Plea for *Jeroboam* most notably observes, who kept in the mean Time to the Articles of Faith and Fundamental Ordinances of Religion; worshipping with Reverence the God of his Fathers, making Alteration in Things meerly Ceremonial, whereof no express Law forbidding, and being variable, as Time, Place, and Person gave Occasion.

Arrow against
Idolatry, p. 45.
to 74.

But however, *Jeroboam* might mince the Matter, and make light of it, as others do in like Circumstances; yet God, being a jealous God, would not admit of such Innovation, and varying from his pure Worship, but reproveth these for desperate Idolatry, and reputes it no other than the worshipping of Devils, 2 *Chron.* 11. 15. His Supremacy in the Kingdom not being able to bear him out in altering the Ordinances of the Service of God; and so doing things out of his own Heart, 1 *Kings* 12. 33. it became his Sin, and made *Israel* to sin, thereby doing Evil above all that went before him, having made other Gods and molten Images, to provoke the Lord to Anger, 1 *Kings* 14. 9. casting him behind his Back: Therefore the Lord threatens in the next Verses, in these Words; *Behold I will bring Evil upon the House of Jeroboam, and will cut off from Jeroboam him that pisseth against the Wall, and him that is shut up and left in Israel, and will take away the Remnant of the House of Jeroboam, as a Man taketh away Dung, 'till it be all gone.*

*Jeroboam's
Rites and Ser-
vices, and ours
compar'd.*

Him.

Him that dyeth of Jeroboam in the City, shall the Dogs eat; and him that dyeth in the Fields, shall the Fowls of the Air eat, for the Lord hath spoken it; all which came to pass accordingly.

Which pregnant Instance the Judicious will, I doubt not, apply, and consider that these prudent and indifferent Circumstantials about Religious Worship (as they are pleas'd to term them) however minc'd and extenuated, may be of the same *Nature with Jeroboam's Idolatry*. With this Aggravation, that *Jeroboam* vary'd but in four, and these in above forty Particulars, wherein they have presum'd to swerve from the Pattern, and add to God's Word and Worship.

Objection 3.
These Rites
are of Primi-
tive Antiqui-
ty, not of Po-
pish Novelty.

Another *Objection* is this, and none of the least, *viz. That Dissenters have no Cause to separate from the Church of England, for Symbolizing with Romish Rites and Ceremonies, because they only retain and practice such Rites and Ceremonies which were practis'd by Antiquity, before Popery took place in the World.*

To this purpose you are pleas'd to say in your *Scrupulous Conscience*, ----- 'Now our first Re-

Page 30. 'formers here in *England*, did not go a-
'bout to invent a new *Species* of Govern-
'ment, to devise new Rites and Ceremonies, and a new
'Form of Worship, such as should be least excepted a-
'gainst, and then obtrude it upon this Nation, as was
'done at *Geneva*, and some other Places; but they wise-
'ly consider'd, if they did but reject what the *Romanists*
'had added to the Faith and Worship of Christians, lay
'aside their Novel Inventions, Usurpations, and un-
'written Traditions, there would remain the pure,
'simple, Primitive Christianity, such as it was before
'the *Roman Church* was thus degenerated; nor have
'we any Thing of *Popery* left amongst us, but what the
'*Papists* had left amongst them of Primitive Religion
'and Worship.

Thus saith the *Resolution of the Case of Conscience*, 'That
'the Rites of the Church of *England*, are exceeding few,
'and

and those plain and easy, grave and manly, founded on the Practice of the Church long before Popery appear'd on the Stage of the World: And again,

Resol. of that Case of Consc.
p. 3.

' As to our Churches prescribing a Liturgy of Set-Forms of Prayer, and Administration of Sacraments, and other publick Offices, it is easy to shew, that Symbolizing with the Church of Rome herein, is so far from being culpable, and much more from being a just Ground of Separation from our Church, that it is highly commendable; for as herein our Church no less symbolizeth with the Primitive Church, than with that of Rome, as she is now constituted.

And Dr. Saravia, who says thus: *Satis est modestis & piis Christianis satisfacere, qui ta recesserunt a Superstitionibus & Idolatria Romana Ecclesia, ut probatos ab Orthodoxis Patri-*

N. Fratri & Amico Resp.
ad Art. 12.

us mores non rejicient. ' That it may be a sufficient Satisfaction to modest and pious Christians, that there is such a Departure from the Superstitions and Idolatry of the Church of Rome, as not to reject the approved Customs of the Orthodox Fathers.

' These our Rites and Ceremonies (says Dr. Stillingfleet) are retain'd, and kept out of due Reverence to Antiquity. And

Historical Account. p. 16.

again, ' These Ceremonies were retain'd or impos'd, to manifest the Justice and Equity of the Reformation, by letting their Enemies see, they did not break Communion with them for meer indifferent Things, or that they left the Church of Rome no further, than they left the Ancient Church.

Page 14.

The Doctor further assures us, ' That as to Discipline, respecting the Government of the Church by Bishops, it is to be made good by an Universal Tradition, universally receiv'd since the Apostles Times, as the Apostolical Government, viz. Diocesan Bishops.

' As to the Government of our Churches by Bishops (says the Resolver) it is so far from being an unlawful Symbolizing with

Resolut. of the Case. p. 38.

‘ the Church of *Rome*, that we have most clear Evidence
 ‘ of its being a Symbolizing with her in an Apostolical
 ‘ Institution.

Ans. to the 3d Objection. Thus you have the *Objection* in Words at Length, to which, in each Part, the *Dissenters* do say, or may be suppos’d to say, as follows.

In the *First Place*, If it be taken for granted that the Pattern is fetch’d from those Times, and not from the Popish Times, viz. *Rome* in its *Apostacy*, we would enquire these two Things: 1. By what Rule or Reason they should be a Pattern to us, so as to have their Rites and Services impos’d on us for our Ritual? And 2. Whether there were not great Errors and Superstitions in those Times, as well as the succeeding Ages?

The Rites of those Primitive Times not to be impos’d on us. *First*, Why should our first Reformers any more impose the Rites and Customs of those Times on us, than any other? Why were we more oblig’d to accept of the Ecclesiastical Laws of *Constantine*, than his Civil; as Dr. *Taylor* well urges?

Duff. Dub.
 1.3. c.4. S.3.

‘ That the Fathers met at *Laodicea*, at
 ‘ *Antioch*, at *Nice*, at *Gangra*, a Thousand
 ‘ or Thirteen Hundred Years ago, should
 ‘ have any Authority over us in *England* so many Ages
 ‘ after, is so infinitely unreasonable, that none but the
 ‘ Fearful and Unbelievers, the Scrupulous, and those
 ‘ that are δειλοί τῇ φύσει, of a slavish Nature, and are in
 ‘ Bondage by their Fear, and know not how to stand in
 ‘ the Liberty, by which Christ has made them free, will ac-
 ‘ count themselves in Subjection to them. If on this Ac-
 ‘ count, the Rulers of the Church will Introduce any
 ‘ pious, just, warrantable Canon, we are to obey in all
 ‘ Things where they have Power to command: But the
 ‘ CANONS (says he) for being in the OLD CODE
 ‘ of the Church, bind us no more than the LAWS OF
 ‘ CONSTANTINE.

No, they must go higher, or else it will not do. To the first Primitive Christianity, and Religion, in the first

Primitive Times giv'n us by Christ and his Apostles. For Dr. *Stillingfleet* has well instructed us, if we believe the Scriptures are the ONLY RULE OF FAITH; then it follows, *Councils* and *Fathers*, *Traditions* and *Private Spirits* are no more our Rule than the *Pope* himself; and therefore, with the Doctor, we refuse the Belief of all the Additions, Inventions, Traditions, because not contain'd in our only Rule of Faith: *To the Law, and to the Testimony, if they speak not according to that, it is because there is no Light in them.*

But Secondly, Do we not find those very times abounding very much with Error and Superstition? Which is an Argument, we should not receive them for our Pattern more than others; whereof I shall give you some Instances from their *Nevi*, or Errors, mention'd by the *Centurists*, viz. That *Origen* asserted two Christs, deny'd his God-head, the Head of the *Arrians* and *Pelagians*, holding (as *Jerom* says) very desperately about the Spirit, and very corruptly about Angels, Devils, Creation, Providence, Original Sin, Church-Government, and the Resurrection, and Sacrificing for the Dead. *Orig. l. 3.* in *Jo.* Baptism takes away Sin, and that there must be a Baptism after the Resurrection. They also say of *Cyprian*, That *Cyprian* affirm'd the Church of *Rome* to be the Mother-Church; that there ought to be one High Priest over the Church; and that the Principal Church is *Peter's* Chair, from whence the Unity of the Priesthood ariseth; and that on *Peter* the Church is founded: That he was a violent Impugner of Priests Marriages; held that Sins are done away by Alms and good Works: That the Person baptizing in the very Act confers the Holy Spirit; that *Chrism* and *Exorcism* are absolutely necessary; and there should be Sacrifices for the Dead, tho' some suppose many of these Things were foisted in by the *Papists*.

Those Primitive Times abounded with Corruptions.

Magd. Cent. 3
p. 262, 263,
&c.

Origen corrupt.

Cyprian corrupt.

Austin corrupt.

20 De Laune's Plea for the Non-Conformists.

Deconfes. 1.9.

c. 3.

Ep. con. Aeri.

Her. 75.

Enchir. e. 110

Chrysostom and
others cor-
rupt,

1 Cor. 16.

Hom. 41.

De Civ. Dei.

l. 22. c. 8.

Contr. Virgil.

Ep. 2.

St. Austin prays for the Dead, the Soul
of his Mother *Monica*.

St. Ambrose for the Soul of *Theodosius*.

St. Gregory for the Soul of *Trajan*.

St. Austin says, Prayers avail not unto all
alike, who are departed; therefore when the Sa-
crifices of the Altar, or of Alms are offer'd for
all them who are baptiz'd, and are defunct, for
the good, they are Thanksgivings; for the no-
very bad, they are Propitiations; for the very bad, tho' no
help the Dead, yet comfort the Living.

Chrysostom was for Offering Prayers for
the Dead with Alms and Oblations.

Austin, a great Friend to Reliques, affirm-
ing great Miracles wrought by them.

Jerome, a great Defender of Reliques, and
Adoration of them.

Constantine, a great Admirer of Reliques.

Apost. of la-
ter Times, on
1 Tim. 4. 1.

Mr. Mede says, That Primitive Christian
canonized Saints, and honour'd the Reliques in
Imitation of the Gentiles, their Dæmon
Worship, thereby to allure them, which, say

he, laid the Foundation of Antichrist's *δεσποδαιμονία*, and
Idolatrack Apostacy.

More of the
Corruptio. of
those Times.

They had Sufflation, Trine Immersion, Ex-
orcism, Chrysm, White Garments, Milk, Ho-
ney to the New-baptized, giving the Eucharist
to the Infant, from the 4th to the 12th Century
mingling Water with the Sacramental Wine, the Eulogia
&c. To which Head you may add the Royal Witness in
the Beginning.

So that from the Consideration of the Errors and Su-
perstitions, abounding in these Times, there is no Ground
why our First Reformers should propose them for our Pat-
tern; for if in one Thing, why not in another?

But in the next Place I presume on a fair Examination
of Particulars, these two Things will appear, 1. That
we in the Church of England do not in our Rites, Servi-
ces and Ceremonies symbolize with Antiquity. And

2. That

2. That we do wholly symbolize in most, if not in all of them, with *Popery*.

1. It is manifest that our first Reformers, as we are told, did not make such a perfect Piece from Pure Primitive Antiquity in the first Reformation, and forming of our Liturgy, which contains so much the Rites, Services, and Ceremonies of the Church; for if so, there had been no such Need to make so many Alterations, and reform so often, and in so many Things the Reformation. And that they have so done, the Author of the *Protestant Reconciler* gives us this Account.

Our Rites do not symbolize with Antiquity, as urged.

‘ It is certain (*says he*) that our Church has already alter’d her Liturgy at several Times, and in several Parts; viz. The Lessons, Festivals, Ceremonies, Rubrick, Collects, Prayers, the Form of Administration of Sacraments, the Catechism, Confirmation, Marriage, Visitation of the Sick, the Burial of the Dead, and Communion. All which he had demonstrated in each Particular, and from thence he makes these three Remarks.

Protest. Rec. Part 1. Postsc.

1. ‘ That the Pretence of still Retaining and Imposing the present Ceremonies out of due Reverence to *Antiquity*, is false and hypocritical.

2. ‘ That it cannot justly be pretended that these Ceremonies are retain’d and impos’d to manifest the Justice and Equity of the Reformation, by letting their Enemies see they did not break Communion with them for meer indifferent Things, or that we left the Church of *Rome* no further than she left Antiquity.

3. ‘ Hence it appears how senselessly it is alledg’d, that we cannot abate, or change these Ceremonies, because they have been once receiv’d and own’d by the Church:

But in the next Place, the Descending into Particulars, will give a fuller and clearer Demonstration of our not Symbolizing with Antiquity in all our Rites and Ceremonies.

Instances giv’n to prove their Novelty.

FIRST, Because so many of them are Novel, and so many

many disown'd by Antiquity. And so much which has been really from Antiquity, has been disown'd by us, and blotted out of the Liturgy.

First, That most of them are Novel, or disown'd by Antiquity. We shall begin with those three Principal Ceremonies, about which there was so much Contention at the Savoy; viz. *Kneeling*, *Surplice*, and the *Cross* in Baptism.

Kneeling at the Altar.

1. That of *Kneeling* at the Altar, or at the Sacrament of the Supper, is put amongst the rest of the Ancient Ceremonies, before any such thing as *Popery* was in the World, which is Novel, and but of Yesterday, never known before *Transubstantiation*, nor with us *Protestants* receiv'd 'till *Edward* the Sixth's second Common-Prayer, for in the first it was not. *Peter Martyr* saith, *Propter Transubstantiationem & realem presentiam inventa est in Ecclesiam*; That to maintain *Transubstantiation* and real Presence, it was brought into the Church. -----

Decretal l. 3. tit. 1. cap. 10.

Hospin. de Orig. Temp.

l. 2. cap. 2.

Socrates, l. 5.

We are told in the *Decretal*, that *Pope Honorius*, 1214. ordain'd *Kneeling* at the Sacrament. And his Predecessor, *Innocent* the 3d *Transubstantiation*. It is said, That in *Tertullian* and *Chrysostom's* Time, they were said to stand at the Altar, when they partook of the Supper. *Socrates* saith, They took it in a Table Gesture, Eating it at their Love-Feasts: And *Paræus* asserts the same.

Hereupon the *Protestant Reconciler* tells us, To restrain this *Kneeling Posture* at the Receipt of the Sacrament, out of due Reverence to Antiquity, when no such Posture was us'd by Antiquity, I fear, cannot be well excus'd from Falshood, or from Imposing on the People.

2. *Surplice.*

2. As to the *Surplice*, the Fathers us'd it not, tho' it is clear, the *Pagans* did; from whom the *Papists* had it, and we from them.

Salmasius as well as *Petavius* his Adversary, owns, That in the Primitive Times the Presbyters did not wear any distinct Habit from the People.

Cæles-

Cælestius reproves the French Bishops, who began it as a Novelty, which tended to Superstition, and made Way to Mockery, and Deceiving of the Faithful.

The Reply to Dr. Morton.

The Surplice was brought into the Church by Pope Adrian, Anno 796.

Dr. Stillingfleet tells us, That as for the Surplice in Parish Churches, it is not of that Consequence as to bear a Dispute one way, or the other.

Unreasonab. Separat. p. 38.

3. As to the Sign of the Cross in Baptism upon the Forehead only, we read of no such Rite amongst the Ancients, tho' the 30th Canon of the Church tells, *It is an honourable Badge, and a lawful Ceremony, by which the Child is dedicated to the Service of Christ, and which Rite was held in the Primitive Church, both Greeks and Latines, with one Consent and great Applause.*

3. Cross in Bap-

It is true, the Ancients after Baptism did sign the baptiz'd with a Cross upon his Head and Breast, and anointed him with *Chrysm*, as a distinct Order from Baptism; but no such Signing in the Act of Baptism, as Part of that Ordinance.

In Edward the Sixth's Time the Reformers did, as the first *Service-Book* makes mention, sign the Elements three Times with the Sign of the Cross, and also the Child upon the Forehead and Breast when the God-Fathers nam'd his Name, and afterwards in Confirmation again in the Breast and Forehead; but all this is laid aside, and a new Thing taken up, which is neither to be found in Antiquity, nor in the first Pattern of our Reformers.

As to the Order and Office of Confirmation in the Rubrick and Liturgy, it is another thing than the Ancients us'd. That was to be done with *Chrysm* by the Hands of a Bishop, with two Crosses, one on the Breast, the other on the Forehead, immediately after Baptism was administer'd (and as a distinct Ordinance from it) but this is to be perform'd by the Hands of a Bishop, without any *Chrysm* or Consignation when they come to Years of Discretion.

4. Confirmat.

And

Why Confirmation
not Scriptural.

Arch-Bishop
Cranmore.

Cotton's Lib.
Cleop. E. 5.

As, there doth not appear any Warranty from Antiquity for this Confirmation, so neither is there any Direction in Scripture for it; as Arch-Bishop *Cranmore* doth fully acknowledge, whereof we have an Account from Dr. *Burnet* out of a Manuscript, written with the Bishop's own Hand, by way of Question and Answer, as he found it in *Cotton's Library, Cleop. E. 5.*

‘ *Quest.* Whether Confirmation be instituted by Christ?

‘ *Answ.* There is no Place in Scripture that declareth this Sacrament to be instituted by Christ.

‘ 1. Because the Places alledged for the same be no Institutions, but Acts and Deeds of the Apostles.

‘ 2. Because those Acts were done by a special Gift giv’n to the Apostles for the Confirmation of God’s Word at that time.

‘ 3. Because the same especial Gift doth not now remain with the Successors of the Apostles.

‘ *Quest.* What is the External Sign?

‘ *Answ.* The Church useth *Chryisma*, but the Scripture maketh no mention thereof.

As for the Office of *Baptizing of Infants*, as enjoyn’d in the Liturgy for Regeneration upon the Deed done, and to be perform’d by Gossips, who are to profess Faith and Repentance in the Infant’s Name and Stead, is generally scrupl’d and disown’d by the *Dissenters* (as favouring too much of *Popery*) tho’ the greatest Part of them do baptize their Infants.

And as for the Antiquity of the Practice, if any Credit may be giv’n to many Learned *Pædobaptists*, it will not appear; whereof take these following Instances:

The Learned Dr. *Taylor* tells us in his *Diffwasive against Popery*, ‘ That there is a Tradition to baptize Infants, relies but upon two Witnesses, *Origen* and *Austin*; and the latter having receiv’d it from the former, it relies wholly upon a single Testimony, which is but a pity.

Diffwasive against Popery.
P. 117.

De Laune's Reply to the Non-Comprehending
pityful Argument to prove a Tradition Apostolical.
He is the first that spoke it, but *Tertullian* that was be-
fore him, seems to speak against it, which he wou'd not
have done, if it had been a Tradition Apostolical. And
that it was not so (saith the Bishop) it is but too cer-
tain, if there be any Truth in the Words of *Ludovicus*
Vives, saying, that anciently none were baptiz'd, but
Persons of riper Years. He says thus in his *Com. on*
August. l. 1. c. 27. whose Words are as followeth, viz.

'None were baptiz'd of Old, but those
who were of Age, who did not only un-
derstand what the Mystery of the Water
meant, but desir'd the same; the perfect
Image whereof (saith he) we have yet in our Infant-
Baptism; for it is ask'd of the Infant, *Wilt thou be bap-*
tiz'd? For whom the Sureties answer, *I will.*

Ludovicus Vi-
ves Com. on
Aug. l. 1. c. 27.

The *Doctor* adds, 'That the Parents of *Austin, Jerom,*
Ambrose, altho' Christians, did not baptize their Chil-
dren 'till they were 30 Years of Age; and that it will
be very considerable in the Example, and of great Ef-
ficacy for the destroying the suppos'd Necessity of De-
rivation of Infants Baptism from the Apostles.

Hugo Grotius (in *Annot. on Mat. 19. 14.*)

saith, 'It was no small Evidence, that Bap-
tism of Infants many hundred Years was
not ordinary in the *Greek Church*, be-
cause not only *Constantine* the Great, the Son of *Helena*,
a zealous Christian, but also *Gregory Nazianzen*, who
was the Son of a Christian Bishop, and brought up long
by him, was not baptiz'd 'till he came to Years, as is
(saith he) related in his Life.

Grotius on
Mat. 19, 14.

Daille, the Learned *French-man*, tells us,
That in ancient Times they often defer'd
the Baptism of Infants, as appears (says
he) by the History of *Constantine, Theodosius, Valentinian,*
Gratian, and in *St. Ambrose*; and also by the Orations
of *Gregory Nazianzen*, and *St. Basil* on this Subject.
And some of the Fathers have been of Opinion, that
it is fit it should be defer'd: But whence is it (saith he)

Daille.

that the very mentioning hereof is scarce to be endur'd at this Day? *Use of the Fathers*, l. 2. p. 149.

Dr. Field saith, ' That very many that were born of Christian Parents, besides those that were converted from *Paganism*, put off their Baptism for a long time, insomuch that many were made Bishops before they were baptiz'd *On the Church*. p. 729.

Mr. Baxter, a great Asserter and Defender of *Infant-Baptism*, does ingeniously own after his long Search into Antiquity, thus much; ' I will confess, that the Words of *Tertullian* and *Nazianzen* shew, that it was long before all were agreed of the very time, or of the Necessity of Baptizing of Infants before any Use of Reason, in case they were like to live to Maturity. *More Proofs*, p. 279.

As for Baptizing Infants with Sureties God-fathers & God-mothers. Fide-Jussors, or Gossips, as the Liturgy enjoins; and such an Essential Part of the Ordinance (owning that the baptized Person are requir'd to repent and believe, and that Infants are capable to do neither, but that they do both by their Sureties) appears also, if the Learned are to be credited to be no less a Novelty, as the *Centurists* declare, *Mag. Cent. 4. cap. 6. p. 419. De susceptoribus certi nihil Invenias* that is, you can find nothing certain of God-fathers in that Age. But that it came in the 5th Century, *Cent. 4. p. 656. Adhibitos interdum & susceptores, seu Patres ex Autoribus hujus temporis liquet*; that is, the Authors of the 5th Century mention Sureties, or God-fathers. Upon which Dr. Taylor saith.

Dr. Taylor. ' I know God might, if he would, have appointed God-Fathers to give Answer in the behalf of Children, and to be Fide-Jussors for them; but we cannot find any Authority or Ground that he hath; and if he had, that it is to be suppos'd he would have giv'n them Commission to have transacted the Solemnity with better Circumstances, and have giv'n Answers with more Truth, for

the Question is ask'd of Believing in the present; and if the God-Father answers in the Name of the Child, *I DO BELIEVE*; it is Notorious; they speak false and ridiculous, for the Infant is not capable of Believing; and if he were, he were also capable of Dissenting; and how then do they know his Mind? And therefore (saith he) *Tertullian* and *Nazianzen* gave Advice, that the Baptizing of Infants should be defer'd till they could give an Account of their own Faith.

Walafrius Strabo, who liv'd about the year 840. saith (*De Rebus Eccles. c. 26.*)

Walafrius Strab. de Reb. Eccles. c. 26.

That in the first Times the Grace of Baptism was wont to be giv'n to them only, who were come to that Integrity of Mind and Body, that they could know and understand what Profit was to be gotten by Baptism; what was to be confess'd and believ'd; what, Lastly, was to be observ'd by them that are New-born in Christ, and confirms it by *Austin's* own Confession of himself, continuing a Catechumen long before he was baptiz'd. But afterwards (saith he) Christians understanding Original Sin, and least their Children should perish without any Means of Grace, had them (he saith) baptiz'd by the Decree of the Council of *Africa*; and then adds, how God-Fathers and God-Mothers were invented.

Johannes Bohemius, lib. 2. de Gent. Mori-
us, saith, ' It was in Times past the Custom to administer Baptism only to those that were instructed in the Faith, and seven Times in the Week, before *Easter* and *Pentecost*, catechiz'd; but afterwards, when it was thought and adjudg'd needful to Eternal Life to be baptiz'd, it was ordain'd that New-born Children should be baptiz'd, and God-Fathers were appointed, who should make Confession and renounce the Devil on their behalf.

Bohemius l. 2. de Gent. Mor.

As for the *Liturgy*, it is another Thing 7. *Liturgy*.
than can be found among the Ancients. Is
it not clear, that in the 3d Century, they had no Directory,
or Book to pray by, as *Tertullian* in his *Apology* mentions?

28 De Laune's Plea for the Non-Conformists.

We look up to Heav'n with our Hands stretch'd forth, as being innocent and bare-headed, as not asham'd to make our Prayers fine Monitore, without a Directory, as coming from the free Motion of our own Heart.

Platina tells us, that in *Celestine's* Time there was no other Parts of the Mass, but the Reading of the Epistle and Gospels, which was *Anno 435. Platina in Celest. 1.*

Justin Martyr, in the second Century *Apol. 2.* fully sheweth the Manner of Christian Service in his Time. ----- 'The Ancient Chri

stians (*saith he*) had their Meetings on the Sunday, they began with Prayers for the Church, especially for the Enlightned, which were baptiz'd; then the Writing of the Prophets and Apostles are read as Time permits then a Sermon unto the People, and exhorts them unto the Imitation of the best Things; then all do rise up, and pour forth their Prayers again; when their Prayers are ended, Bread, and Wine mixed with Water are brought forth; which being taken, he who has the Charge goes before the People, with an earnest Voice in Praising God and Thanksgiving, and the People do answer with a loud Voice, *Amen.* Then the Deacons divide the holy Signs unto all them which are present and carry the same unto the absent: This (*saith he*) we call *Εὐχαρίστια*, *Thanksgiving*; whereof none may partake, unless he believes the true Doctrine, and be washed in the Laver unto Regeneration and Remission of Sins, and live so as Christ hath directed. After this is a Gathering of Alms. And p. 7. He who instructed the People, pray'd according to his Ability. Here was no Liturgy or Common-Prayers mention'd.

Walafrid Strabo, who wrote in the 9th Century, saith in his Book *De Rebus Ecclesiasticis* ----- All which is done now with a Multitude of Prayers, Lessons, Songs and Consecrations, which the Apostles, and those who next followed them did with Prayers and Remembrance of the Lord's Sufferings even as he commanded.

Socrates saith, That among all the Christians in that Age, scarce two were to be found, that us'd the same Words in Prayer.

Socrates Hist.
l. 5. ch. 21.

Pope *Gregory* the First made a New Form of Service, which they call the *Mass*, and did add many Ceremonies that were not in Use before : So that *Platina* saith, *The whole Institution of the Mass was invented by him, we in England had ours from Gregory, who by his Minister Austin first founded the Church, and introduced most of the Rites, Service and Ceremonies.*

Pope Gregory.

There was another *Mass*, which was called the *Mass* of *Ambrose*, a ridiculous thing, which they afterwards father'd upon him different from *Gregory's*, whereof we read in After-Times, and there was great Contention which *Mass* should be receiv'd into the Churches. Which when Pope *Adrian* (who was Anno 796.) saw, he was put to his Shifts, and said, he would refer it to the Will of God, whether he would by any visible Sign approve the *Mass* of *Gregory*, or of *Ambrose*. So these two Books were laid together upon the Altar, in *St. Peter's Church*, and he call'd upon God to shew which of the two he approv'd ; the Doors were shut all Night, and the next Morning when they return'd into the Church, the Book of *Ambrose* was found lying, as it was laid down, and the other was all torn and dispers'd thro' the Church : The Pope maketh the Comment, that the *Mass* of *Ambrose* should lye untouch'd, and the *Mass* of *Gregory* should be us'd thro' the World ; And so he did Authorize and Command, that it should be us'd in all Churches and Chappels, which *Charles* the Great did second ; Commanding that only to be us'd, and *Ambrose's* to be burnt.

Jacob. de Voragine in Vita Greg.

Gregory the first, ordain'd the Letanies, or Supplications ; saith *Platina*.

8. *Letanies.*

The Responses and Gradual were giv'n by Pope *Gregory* ; saith *Pol. Virgil*.

9. *Responses.*

The Collects Ordinary, as saith *Durandus*, were Ordain'd by Pope *Gregory* ; the other

10. *Collects.*

Collects

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Collects added by sundry Popes, as *Cassander in Liturgia*, cap. 21.

11. Offices Antiphones.

He made the *Offices* of the Church, and dispos'd the Nights and Days *Antiphones*, or *Singing Service*; he polish'd the Rites of the *Mass*, and renew'd its Canon; he made the *Introitus* to the *Mass*, with the Particles; he commanded

12. Kyrieles.

the *Kyrieleeison*, or *Hallelujah* to be sung. He order'd the *Singing of Psalms*, the *Letanies* and *Processions*. *Balæus Cent. 1. p. 62. Sect. 32.*

13. Psalms & Lessons.

The Prescript Number of *Psalms* and *Lessons* was brought into the Church by *Gregory the 7th. Anno 1073. faith Durandum.*

14. Epist. and Gospels.

The *Epistles* and *Gospels* *Platina* gives to *Pope Damasus, Anno 384.* *Pope Anastasius* brought in Standing at the Gospel, *Anno 400. as faith Platina and Pol. Virgil.*

15. Singing-Service.

Austin (*Confes. lib. 9.*) shews that the *Latine Church* had no *Singing-Service*; that was brought into our Ceremonies (faith *Polydore Virgil*, from the Old Heathen (*De Invent. Rer. lib. 6. c. 2.*) who were wont to sacrifice with Symphony, witness *Livius*, 1. 9.

16. Altars.

The *Primitive Church* had no *Altars*. *Pope Sylvester* was the first Author of their Consecration, *Bellar. de Verb. Dei, l. 4. c. 3. Anno 334.* Then consequently no *Bowing* to them, nor *Kneeling* before them, being all Novels.

17. Festivals. Mag. Cent. 2. c. 6. p. 119.

As little can you find the *English Festivals* in Antiquity. The *Centurists* tell us, *Observandum est Apostolos & Apostolicos Viros, neque de Paschate, neque de aliis quibuscunque festivitibus legem aliquam constituisse*; It is to be observ'd that neither the *Apostles*, nor any *Apostolick Men* have given us any Law for the Observation of *Easter*, or any other Feast whatsoever, *Magd. Cent. 2. Chap. 6. p. 119.*

They also tell us out of *Origen*, That *Cent. 3. p. 137.* it was not lawful for *Christians* to observe the Feasts,

Feasts, or Solemnities, either of Jews or Gentiles, Cent. 3. 137.

The Council of Laodicea in the 37th Cent. forbad the Heathenish or Jewish Feast. *Non oportet a Judais vel Hereticis quæ Feriatica mittuntur accipere, nec cum eis Dies agere feriatis.*

The Canons of the Ancient Councils forbad to keep the Pagan Feasts, and to deck their Houses with green Boughs and Bay-Leaves, as they did in the Kalends of January, *Con. Affr. Can. 2 Tolet. 4. Can. 5. Brac. 2. c. 7.*

The Festivals observ'd by the Ancients were not accounted more holy than other Days. *Jerome on Matth. 5. says, Non quod celebrior sit Dies illa qua convenimus.*

The Waldenses, the Ancient Fathers of the Protestants, held that they were to rest from Labour on no Day but the Lord's Day. *Aeneas Silvius.*

The Rites and Ceremonies of Marriage, as express'd in the Office of Marriage in the Liturgy, do not appear to have been in Use in those Primitive Times: It being decreed by Pope Julius and Sericius, about the middle of the 4th Century, That all Marriages must pass the Benediction of a Priest on Penalty of Sacrilege; the Office being taken from the Papists, and those very Restraints laid upon Marriage, at what Seasons People may marry, and when not, are taken out of the Romish Rubrick. Pope Clement having ordain'd, that from Septuagesima, 'till Easter, from Rogation, 'till Whitsunday; and from Advent, to Epiphany, Marriage should be prohibited: and which Doctrine of Devils is translated from their Rubrick to ours.

18. The Ecclesiastical Rites and Ceremonies of Marriage

As for ~~Bowing~~ to the Altar, and to the East, and at Entrance into Churches and Temples, they are Reverences which seem to be fetch'd from an elder Date, viz. from the Pagan Idolaters, and from whom the superstitious Ancients and Papists had them, and we from them. Dr. Willet in his *Synop. Papif. p. 492, 493.* saith, That Bowing at the Altar, and Name of Jesus, are superstitious Idolatries.

19. Bowing at the Altar and to the East.

As

20. Ecclesiastical Orders.

As for Ecclesiastical Orders and Officers of the Lord Arch-Bishops, Lord Bishops, Deans Arch-Deacons, &c. and the Supremacy exercis'd one over another in the Church of England; they are so far from having the Stamp of Primitive Antiquity, that they are not to be found therein at least for the three or four first Centuries.

Dr. Stillingfleet in his *Irenicum*, p. 177. tells us after this Manner, viz. *That whether any shall succeed the Apostles in Superiority of Power over Presbyters, or all remain governing the Church in an Equality of Power, is no where determin'd by the Will of Christ in the Scripture, which contains his ROYAL LAW, and therefore we have no Reason to look upon it as any Thing flowing from the Power and Authority of Christ as Mediator, and so not necessarily binding to Christians.*

And further assures us, *That Episcopal-Men cannot shew by the Word of God, neither by the Practice of the Apostles, nor so much as by the PRIMITIVE CHURCH, that a Minister of Jesus Christ hath had any Superintendency over several Private Churches, or that a Bishop hath ordained Ministers by his sole and pure Authority, as is now practis'd in England; or that he who is not naturally invested with any Authority, should have the Power to delegate others, and much more secular Persons.*

And if any would be better satisfy'd herein, there are two late Pieces, which may fully do it, viz. one by Dr. Owen, in a Book called, *The Order and Communion of Evangelical Churches*; and the other in a Book called, *No Evidence for Diocesan Churches and Bishops in the primitive times.*

21. Dedication of Churches to Saints and Angels.

The Primitive Fathers were against Dedicating of Churches to Saints and Angels. Austin saith, *If we build a Church of Stone or Wood unto any most Excellent Angel, are we not accursed and anathematiz'd from the Truth, and from the Church of God, because then we give unto a Creature that Service which is due unto God only?* Cont. Maxim. lib. 1. Arg. 11. de Spir. Sancto.

Erasmus upon Austin's Words, hath in the Margent marked thus --- This is done now to each one of the

Divi

Divi, or Saints; viz. Not a Church erected without such a Dedication.

Pope Vitellianus brought in Organs, and other Musical Instruments into the Church about the 8th Century, *Bell. de bon. oper. lib. 1. c. 7.*

Rogation Week, or Gauge-Days, were Ordain'd by Pope Leo 444. as saith Platina, Massaeus and Polydore Virgil.

Pope Zacharias, in the Year 737, Ordain'd Priests Gowns, Tippetts, and Four-corner'd Caps. *Chron. Achil. Fascicul. Temp.*

Pope Boniface Ordain'd Wednesdays, Fridays and Saturdays Fasts; as saith Platina.

And that Anno 425. Pope Boniface Ordain'd Vigils or Saints Eve's Fasts; as Polydore Virgil and Pantaleon affirm.

That which is call'd the *Apostles Creed*, was not, as now in our *Liturgy*, known in the Primitive Times, but has past great Alterations.

1. It is manifest the Fathers in the first Ages do give us the Creed in other Words, not one of them giving us this Form for above 300 Years after Christ. *Ignatius, Irenaeus, Origen, Tertulian* write the Churches Faith, but none of them in this Form.

2. We have Bishop Usher, that great Searcher into Antiquity, giving us an Account of the Additions made to it (in his *Dissert. de Symbol. p. 16.*) viz. [*Maker of Heaven and Earth*] was a new Addition, not in the ancient Copies. (2.) [*Conceived*] is added; the old Form is, *Born of the Holy Ghost*. (3.) The Word [*Dead*] is added. (4.) [*Descended into Hell*] is added. (5.) The Name of [*God Almighty*] to the Articles of *Christ's sitting at the right Hand of God*. (6.) [*Catholick*] is added to *Holy Church*. (7.) [*Communion of Saints*] is added. And (8.) [*Life everlasting*] is added. And which Additions, saith Bishop Usher were not made at once, but at several Times. And the Bishop affirms, that the *Nicene* was as Confidently, and more Anciently call'd the *Apostles Creed*.

28. *The Athanasian Creed.* As for the *Athanasian Creed*, *Quicumque vult*, &c. father'd upon *Athanasius*, Bishop of *Alexandria*, in the 4th Age; It appears to be otherwise, and to have no such Stamp of Primitive Antiquity, as Dr. Burnet (*Hist. of Reform. Part 2. B. 1. p. 167.*) informs us, viz. *That they went according to the receiv'd Opinion, that Athanasius was the Author of that Creed, which is now found not to have been compil'd 'till near three Ages after him.*

What was of Primitive Antiquity, left out of the Liturgy. Secondly, It doth appear that what was of pure Antiquity, and in Use in those first Centuries, viz. 2, 3, and 4, are either not used, or blotted out of the Liturgies, having been heretofore in Use.

The *Protestant Reconciler*, Part. 1. Chap. 8. from Pag. 261, to 299. gives an Account of the Ancient Rites and Ceremonies in Use amongst the Ancient Churches and Fathers, now laid aside; viz. *Love-Feasts, Kifs of Charity, Deaconesses, Praying standing from Easter 'till Whitsuntide; Dipping, or Plunging the Baptized, yea, the Trine Immersion; Deferring Baptism 'till Easter or Whitsunday; Exorcism, Sufflation, Anointing the Sick, Chrysm, White Garment; Milk and Honey to the New-baptiz'd; giving the Eucharist to the Infant, from the 3d to the 12th Century; mingling Water with the Sacramental Wine; all eating of one Loaf in the Supper; to send the Eulogia, or Broken Bread to the absent; to receive Standing, or in a Table Gesture; to pray for the Dead, &c.* All which are rejected. And many of these, tho' in the first Common-Prayer in *Edward the Sixth's* Time laid aside, as the said Author, p. 298. tells us, concluding thus:

Prot. Reconcil. p. 298. ' Hence we may see how vainly 'tis pretended, that these Ceremonies were retain'd and impos'd, to manifest the Justice and Equity of the Reformation, by letting their Enemies see, they did not break Communion with them for meer indifferent Things, or that they left the Church of *Rome* no further than she left the Ancient Church; as saith Dr. *Stillingfleet*. When 'tis mani-

manifest, *says he*, that we left off Praying for departed Saints, the Unction of the Sick, the Mixing Water with the Sacramental Wine, the Chrysm, Exorcism, the Anointing the baptized Person, Crossing the Breast, and at the Consecration of the Eucharist, and the baptismal Water, with many other Things which were retain'd in the Ancient Church, and in the Liturgy of *Edm. 6.*

Thus you see, that notwithstanding the great Cry of Symbolizing with Primitive Antiquity, and not at all with *Rome*, that the latter appears to be as true as the other is false, their Liturgies, Rites and Ceremonies, being (as said) a Composition of *Pagan, Papal* Inventions, with some Novel Additions of their own, and Primitive Antiquity almost wholly excluded. And it is very observable to consider what Alterations have been made in *Edward* the Sixth's Liturgy, to gratify the *Papists*, as omitting that Clause of the Letany, *FROM THE BISHOP OF ROME, AND ALL HIS DETESTABLE ENORMITIES*; and that in the Commination, *CURSED BE THE WORSHIPPERS OF IMAGES*; and have left out that Exhortation, which is condemn'd as a most vile Abomination in their usual Masses, where People gaze, but do not communicate.

Secondly, In the next Place it will appear that as we do not symbolize with Antiquity in our Rites and Ceremonies) that we do symbolize in most, if not in all of them, with *Popery*, tho' so positively deny'd by the *Learned*.

2dly. That we do not symbolize with; *Popery.*

Which is manifest, *First*, By the several Particulars before-mention'd; for as the Church of *England* doth not symbolize with Primitive Antiquity therein, as it is plain they do not (if our Authors speak true) so they do fully symbolize with *Popish* Novelty, as the Proofs make manifest, both in Keeling at the Altar, Cross in Baptism, Surplice, &c.

1, Former Instances.

Secondly, This Symbolizing with *Popery* in our Rites and Ceremonies, appears by what is fully own'd and acknowledg'd by Parties themselves.

2. By Confession of Parties.

The principal Part of Worship (both as to Matter and Manner) perform'd in the Church of *England*, is contain'd in the Rubrick, or Service-Book, by Law Establish'd, which in the Beginning of the *Reformation* in *H.* the 8th Time, was no other than the *Romish* Liturgy, some Parts only being translated into *English*, viz. the *Creed*, *Pater Noster*, *Ten Commandments* and *Letany*. *Edw. 6.* went further, translating it all into *English*, yet retaining the same Service Word for Word, except some Alterations; for so *Mr. Fox* tells us in the King and Council's Letter to the *Devonshire* Men, about the Alteration of their Mass-Book, who by the Instigation of their Priests, had been stirr'd up to Rebellion; wherein it is thus told them, as recorded *Act. & Mon. Vol. 2. p. 1189.*

' As for the Service in the *English* Tongue, it per chance seems to you a New Service; and yet indeed it is NO OTHER BUT THE OLD, THE SELF SAME WORDS in *English*, for NOTHING is alter'd but to speak with Knowledge, that which was spoken with Ignorance, only a few Things taken out, so fond that it had been a Shame to have heard them in *English*.

Some Alterations were made afterwards in the 2d. of *Edward VI.* and some by *Queen Elizabeth*, and some few by *King James*; but the Body and Essentials of it continu'd, and was preserv'd; for so saith *King Charles II.* in his Preface to the *Common-Prayer*, annex'd to the Act of Uniformity, in these Words:

14. Chap. 2. That we find that in the Reigns of several Princes, since the Reformation, the Church upon just and weighty Considerations her hereunto moving hath yielded to make such Alterations in some Particulars, and in their respective Terms were thought convenient, yet so the main Body and Essentials of it (as well in the chiefest Materials, as in the Frame and Order thereof) have still continu'd the same unto this Day, and do yet stand firm and unshaken notwithstanding all vain Attempts, and impetuous Assaults made against it, by such MEN AS ARE GIVEN TO CHANGE.

In Confirmation whereof, you have the Testimony of King James, as Mr. Calderwood in his History of the Church of Scotland informs us, who tells us, that King James in the 8th Session of the General Assembly held at Edinburgh, Aug. 4. 1590. said these Words in his speech to them; viz. *The Kirk of Geneva keep Pasch and Yule, were of no Constitution. And as for our Neighbour Kirk of England, their Service is an evil-said Mass in English; they want nothing of the Mass but the Listings; but that the Kirk of Scotland was the sincerest in the World.*

*Calderwood's
Chur. Hist.
p. 256.*

So that you have the Acknowledgment and Grant of three Kings to the Truth hereof, that the Publick Worship and Service of the Protestant Church of England contain'd in the English Liturgy, and practis'd in the Church, is the same in the main Body and Essentials, chiefest Materials, Frame and Order with that of the Popish; and whoever will take the Pains to search into the Popish Breviary, Ritual, Missal, and Pontifical, which four comprehend their whole Liturgy, will find, tho' there may be some Alterations and Variations, in several Particulars; yet as the King grants, the Substance and chiefest Materials and Order is the same, and that ours is taken out of theirs, viz. *Collects, Mattins, Even-Songs, Epistles, Gospels, Creeds, Letanies, Consecration, Administration of Sacraments, Baptism of Infants, with Gossips to answer for them, Kneeling at the Altar, Confiteor, Absolution, Confirmation, Burial, Matrimony, Visitation of the Sick, Ordination of Arch-Bishops, Bishops, &c.* And which will appear particularly by what follows.

Dr. Moore in his *Mystery of Iniquity*, Lib. 2. Chap. 22. p. 468. says thus: 'For undoubtedly our Heroical Reformers did not, as is the Use of some, act out of Peevishness and Spight, and please their own Humour and Impetuosity of Spirit, as being Part of the Chaste Spouse of Christ, the true Apostolick Church, the Mother of us all, deals as a Mother with all those that profess themselves in any Sense Children of Christ's Church, and there-

Mystery of Iniquity, l. 2. ch. 22. p. 468.

therefore wou'd not have them divided more than
 needs; whence it is, that out of a Spirit of Charity
 and tender Kindness, she in some Things in themselves
 indifferent (and what indifferent Things they are you
 have heard) humbly condescended to symbolize with
 that lapsed Lady of Rome, to bring off her abused Pa-
 ramours to the pure Worship of God; which Con-
 descension, as is well known, took good Effect for some
 Space of Years, and the Catholics joyn'd in Public
 Prayer and Service with us [and well they might, being
 as our three Kings have granted so much their own, only in
 the English Tongue] 'till that Harlot that makes nothing
 of having her Children divided, forcibly rent off the
 English Roman Catholick from so reasonable and Christian
 a Communion; and yet, saith he, do's not our Church
 cease to use this charitable Courtship and sweet Con-
 descension towards them still, [viz. yet symbolizing with
 her] to win them off to such a Worship, as is every
 Way as graceful as their own?

Dr. Stillingfleet in his *Irenicum*, speaks to
 this purpose; viz. 'That the great Rea-
 son why our first Reformers did so far
 comply with the Papists, was to gain, and
 lay a Bait for them, and which, he hopes, was never
 intended to be an Hook for the Protestants.

Thirdly, Will not the Symbolizing with
 Popery appear more particularly, by com-
 paring our Divine Service in the Common-
 Prayer-Book and Rubrick, with their Divine
 Service in their Mass-Book and Rubrick;
 and how much we have taken them for our
 Pattern, and follow their Direction in the Particulars
 following; viz.

First, In the Time when Divine Service, and Publick
 Worship is to be perform'd.

Secondly, In the Divine Service itself, which is to be
 perform'd.

Thirdly, In the Rites and Ceremonies perform'd in Di-
 vine Service and Worship.

First

First, As to the Times of Worship, their *breviary and Kalendar* divide the Year into *Feasts, Vigils, Fasts and Working-Days* : So we take ours directly from them, dividing our Kalendar by theirs, both as to *Feasts, Vigils, Fasts and Working-Days* . It's true, they have more than we, but all ours are found in theirs, and tak'n from them, our Ritual makes manifest. For Instance:

1st. As to the Times of Worship.

1. Their Feasts are divided into Movable and Fixed: So are ours. Their *Movable-Feasts* and *Holy-Days* are

1. Their *Easter-Day* , on which the rest *Mov. Feasts* depend, is always the first *Sunday* after the first full Moon, which happens next after the 21st of *March* ; and if the full Moon happens upon a *Sunday* , *Easter-Day* is the *Sunday* after, with a *Vigil* before: So ours from them expressly.

2. Their *Advent-Sunday* is always the nearest *Sunday* the Feast of *St. Andrew* , whether before or after, and four *Sundays* after: So ours directly.

3. Their *Septuagesima Sunday* , 9
4. Their *Sexagesima Sunday* , 8 } Weeks before *Easter* :
5. Their *Quinquagesima-Sund.* 7 } So ours.

6. Their *Quadragesima Sunday* 6
7. Their *Rogation-Sunday* , 5 Weeks
8. Their *Ascension-Day* is 40 Days
9. Their *Whitsunday* , with a *Vigil* , 7 Weeks } after *Easter*
10. Their *Trinity-Sunday* is 8 Weeks } So ours.

And 24 *Sundays* after *Trinity* .

2. Their *Fixed Feasts* are as follow, viz.

1. The Circumcision of our Lord Jesus *Fixed Feasts*
Christ, the first of *January* .

2. The Epiphany, 6 *January* .

3. Their Conversion of *St. Paul* , 25 *January* .

4. Their Purification of the Blessed Virgin, with a
 Vigil , 2 *February* .

5. Their

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5. Their St. *Mathias*, 24 Feb. with a *Vigil* before it.
 6. Their *Annunciation* of the Virgin, 25 March & *Vigil*.
 7. Their St. *Mark*, 25 April.
 8. Their St. *Philip* and *Jacob*, 1 May.
 9. Their St. *Barnabas*, 11 June.
 10. Their *Nativity* of St. *John Baptist*, 24 June and *Vigil*.
 11. Their St. *Peter*, the 29 June and *Vigil*.
 12. Their St. *James*, the 25 July and *Vigil*.
 13. Their St. *Bartholomew*, 24 August and *Vigil*.
 14. Their St. *Matthew*, 21 September and *Vigil*.
 15. Their St. *Michael*, 29 Sept. { So ours; to which we
add, and all Angels. }
 16. Their St. *Luke*, 18 October and *Vigil*.
 17. Their St. *Simon* and *Jude*, 28 October and *Vigil*.
 18. Their *All-Saints*, 1 November and *Vigil*.
 19. Their St. *Andrew*, 30 November and *Vigil*.
 20. Their St. *Thomas*, 21 December and *Vigil*.
 21. Their *Nativity* of our Lord, 25 December and *Vigil*.
 22. Their St. *Stephen*, 26 December.
 23. Their St. *John* the Evangelist, 27 December.
 24. Their St. *Innocents*, 28 December.
 25. Their *Monday* and *Tuesday* in *Easter-Week*.
 26. Their *Monday* and *Tuesday* in *Whitsun-Week*.
- So are ours directly.

Their Days of Fasting.

1. Their *Forty Days of Lent*. 5.
2. Their *Ember-Days*, at the four Seasons
Fasting-Days. being *Wednesday*, *Friday*, *Saturday*, after the
first *Sunday* in *Lent*, the *Feast of Pentecost*
September 14, and *December* 13.
3. Their *Three Rogation-Days*, being the *Monday*,
Tuesdays and *Wednesdays* before *Holy Thursday*, or the
Ascension of our Lord.
4. And all the *Fridays* in the Year. So are ours in like
Manner.

Thus do we symbolize expressly, or rather take the
for our *Ritual* and *Pattern*, as to the *Times* of *Worship*

ars being but a Transcript of theirs, and which they practis'd so many hundred Years before us. And of all which, not one Word of Direction in all the New Testament. If it be said, *Who hath requir'd all these Feasts, Fasts, Holy-Days, &c. at our Hands?* Must we not say, our Sovereign Lord, *the Pope*, who Ordain'd all this Service for us, to the Denying the Sovereignty of Christ, as tho' he was not the only Law-giver, being wiser than what is written.

If we must keep Holy-Days for all the Apostles, and the other Saints of the Pope's making, why not for the Patriarchs and Prophets? Why not for St. Enoch, St. Seth, Noah, St. Abraham, St. Lot, St. Moses, St. Job, David, St. Samuel, St. Esay, St. Jeremy, &c.?

Secondly, In the Divine Service itself, which is to be perform'd at the prefixed times aforesaid: Which they have divided

2d. As to the Divine Service itself.

into Mattins and Evensongs; and so we, after their Example, and appropriated to the particular Fasts, Feasts, Vigils, Offices of Baptism, Supper, Marriage, Burial, Confirmation, Visitation of the Sick, Churching of Women, &c. So we directly.

The Substance or Matter of their Divine Service consists in Collects, or Short Prayers, Confessions, Absolutions, Prescript Lessons of Psalms, Epistles, Gospels, Prophets, Apocrypha, Letanies, Anthems, or Canticles, and Comminations appropriated to the several Offices aforesaid. All which the Substance or Matter of our Divine Service, in all parts of it appropriated and apply'd to the several and respective Offices aforesaid. It's true, there may be some variation in the Collects and Lessons, Letanies and Anthems, many times the very same Word for Word, and to the Days and Occasions they appointed them. These Canticles are Word for Word from the Mass-Book;

1. *Benedicite omnia opera.* 2. *Benedictus Dominus Deus Israel.* 3. *Magnificat anima mea.* 4. *Nunc dimittis.* 5. *Quicumque vult.* 6. *Te Deum laudamus*, with Gloria, as they have directed to be repeated often, and after every Psalm; and *Gloria in excelsis*, and *Pater noster*

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noster is to be often repeated in every Office and Exercise.

Thirdly, In Rites and Ceremonies.

Do they kneel at *Confession* and *Absolution*? So we.

Do they repeat the *Pater noster*, kneeling, after the Priest? So we.

Do they stand at *Gloria Patri*? So we.

Do they stand up and repeat the *Apostle's Creed*? So we.

Do they repeat after the Minister the *Kyrieelyson, Christeelyson*, kneeling? So we.

Do they on the Reading or Singing *Quicunque vult*, or *Athanasius Creed*, stand? So we.

Do they on Saying or Singing *Letanies*, make *Response* by the People? So we.

Do they kneel at the Altar when they partake of the *Eucharist*, or *Lord's Supper*? So we.

Do they on the Rehearsal of the *Ten Commandments* kneel, asking Mercy and Grace after every Commandment? So we.

Do the Priest and People read the *Psalms* alternately *Verse by Verse*? So we.

Do they sit at Reading the *Lessons*? So we.

Do they uncover themselves in the Churches? So we.

Do they sing *Anthems*, and *Canticles*, and *Psalms* and *Prayers* with *Musick*, Vocal and Instrumental; as *Organs*, *Flutes*, *Viols*, &c.? So we in our Cathedrals.

Do they bow to the *East*, and Name of *Jesus*? So we. Of all which not one Word in all the New Testament.

Fourthly, Is there not a Symbolizing with Popery in the Places of Worship?
4thly. As to the Places of Worship.

The Places of our Worship are either such as were built, and consecrated by the *Papists*, which we took from them, retaining the Saint's Names they were dedicated to, as *St. Mary*, *St. Peter*, *St. Paul*, *All-Saints*, or such Places as we have built to their Example, posited *East* and *West*; Consecrated and Dedicated to some Saint or Angel, and which we take to be more Holy than any other Place, as they do, and give great Reverence by Uncovering the Head, and

Be

Bending the Knee, and upon Entrance into it, Bowing to the East and Altar plac'd therein: And keep the Annual Feast of *Dedication, Wake, or Paganalia*, as the *Papists* and the *Heathen* before them did. Of all which, not one Word in all the New Testament.

Fifthly, Do we not also symbolize with them in the Priesthood, who are principally to minister in those Places of Worship?

Have they *Superior Priests*, viz. *Bishops* and *Arch-Bishops*, in the room of the *Heathen Flamins* and *Arch-Flamins* for Sacerdotal Service in Provinces and Diocesses? So have we.

Have they *Inferior Priests*, distinguish'd by Dignities, Names and Services; as *Deans, Chapters, Prebends, Arch-Deacons*, to minister in Cathedrals; and *Parsons, Vicars* and *Curates* to officiate in Parishes? So we.

Have they proper, distinguishing *Habits* for their Clergy, and particular *Vestments* for their holy Ministrations; as *Albs, Surplices, Chasubles, Amicts, Gowns, Copes, Maniples, Zones, &c*? So we. Of all which, not one Word in all the New-Testament.

That we do symbolize with them in the Ordination of the Priesthood, take a brief Parallel of the Pontificals, viz. the *Romish* and the *English*.

Romish Pontifical.

4. Ordination. 1. *Tempora Ordinationum sunt, &c.*

The Times of Ordination are the Sabbaths, in omnibus quatuor temporibus, Rom. Pontif. de Ordinibus conferendis.

2. *Ordinationes sacrorum Ordinum*, The Ordination of holy Orders shall be in the Times appointed, and in the Cathedral Church, with the Canons of the said Church being present thereat,

English Pontifical.

1. WE declare, That no Deacons, or Ministers be Ordain'd, but only upon the Sundays immediately following *Jejuna quatuor temporum*, commonly call'd *Ember-Weeks*, Constit. & Can. Eccl Can. 31.

2. And this be done in the Cathedral or Parish-Church, where the Bishop resideth, and in the Time of Divine Service, in the Presence not only of the Arch-Deacon, but of the Dean. Ibid. H 2 3. And

Romish Pontifical.

at, shall be publickly celebrated in the Time of Divine Service. *Ibid.*

3. They are taken to the Order of Presbyters, who have continu'd in the Office of a Deacon at least an whole Year, except for the Profit and Necessity of the Church, it shall otherwise seem good unto the Bishop. *Ibid.*

4. *Episcopus autem Sacerdotibus.* But the Bishop, Priests being adjoyn'd to him, and other prudent Men, skilful in the *Divine Law*, and exercis'd in Ecclesiastical Functions, shall diligently examine the Person's Age — of him that is to be ordain'd.

5. *Nullus ad Ordinem* — None shall be admitted to the Order of a Deacon before he be 23 Years old, nor to the Order of Presbytery before the 25th Year of his Age.

6. *Archidiaconus offerens* — The Arch-Deacon presenting those who are to be promoted to the Order of Deacons (each of them being decently habited) unto the Bishop, sitting in his Seat before the Altar, saith, *Reverend Father* —

7. The Bishop shall ask, Do you know them to be worthy? The Arch-Deacon shall answer, As much as humane Frailty suffers me to know, I know and testify that they are worthy.

8. The Bishop shall speak to the Clergy and People, If any one hath ought against these Persons, let him come forth, and with Confidence, speak for God, and before God.

9. Lastly, The Bishop takes and

English Pontifical.

3. And here it must be declar'd unto the Deacon, that he must continue in that Office the space of an whole Year, except for reasonable Causes it shall otherwise seem good unto the Bishop. The Book of *Ordering Priests and Deacons.*

4. The Bishop, before he admit any Person to Holy Orders, shall diligently examine him in the Presence of those Ministers, that assist him at the Imposition of Hands, *Can. 35.*

5. None shall be admitted a Deacon, except he be 23 Years of Age, and every Man which is admitted a Priest shall be full 24 Years old. *The Preface to the Manner and Form of making Priests and Deacons.*

6. The Arch-Deacon, or his Deputy, shall present unto the Bishop (sitting in his Chair, near to the Holy Table) such as desire to be ordained Deacons (each of them being decently habited) saying these Words, *Reverend Father* —

7. The Bishop shall say — Take heed that the Persons whom you present unto us be apt and meet for their Learning — The Arch-Deacon shall answer, I have enquir'd of them, and also examin'd them, and think them so to be.

8. Then the Bishop shall say to the People --- Brethren, if there be any of you who knoweth any Impediment or Notable Crime in any of these Persons, let him come forth in the Name of God, and shew what it is.

9. Then the Bishop shall deliver

Romish Pontifical.

and delivers to them all the Book of the Gospel, saying, Receive the Power of Reading the Gospel in the Church of God.

10. The Bishop shall say, the Ministers and Chaplains answering, Lord have Mercy upon us; O God, the Father of Heav'n, have Mercy upon us; O God, the Son, Redeemer of the World, have Mercy upon us; that it may please thee to bless, sanctify, and consecrate these Elect. R. We beseech thee to hear us, good Lord.

11. They sing one and the same Hymn, only the one is in *Latin*, the other in *English*.

*Veni Creator Spiritus,
Mentes tuarum visita, &c.*

12. The Bishop shall lay his hands severally upon the Head of each of them, kneeling upon their Knees before him, saying to every one, Receive the Holy Ghost, whose Sins thou dost forgive, they are forgiven; and whose Sins thou dost retain, they are retained.

13. The Peace of God be always with you; the Blessing of God Almighty, the Father, Son and Holy Ghost descend upon

English Pontifical.

liver to every one of them the New-Testament, saying, Take thee Authority to read the Gospel in the Church of God.

10. The Bishop with the Clergy and People, shall sing or say the Letany; O God, the Father, of Heaven have Mercy on us miserable Sinners; O God, the Son, Redeemer of the World, have Mercy on us; that it may please thee to bless these thy Servants. *Respon.* We beseech thee to hear us good Lord.

*Come Holy Ghost, our Souls inspire,
And enlighten with Celestial Fire.*

12. The Bishop shall lay his Hands severally upon the Heads of every one that receives the Order of Priesthood, the Receivers humbly kneeling upon their Knees, and the Bishop saying, Receive the Holy Ghost; whose Sins thou dost forgive, they are forgiven; and whose Sins thou dost retain, they are retained.

13. The Peace of God—And the Blessing of God Almighty, the Father, Son and Holy Ghost, be amongst you, and remain with you always.

Of all which Progress, not one Word in all the New Testament.

AND as a further Confirmation of our symbolizing with *Popery* in our Rites and Service, take a few instances.

First, That the *Papists* not only so long approv'd our *Argy*, and kept their Communion in our Church in that

that Worship, as before remark'd from Dr. Moore; but also, that the Popes themselves have offer'd to confirm the same, as Dr. Morton's Appeal discovers, and that Pope Pius IV, and Gregory XIII, offer'd to Queen Elizabeth to confirm the English Liturgy, as Camden in the Life of Queen Elizabeth testifies. Dr.

Explic. Quest.
illust. 4. p. 46.
and 112.

Boys produceth the Pope's Letter, and Bristow's Approbation in his 39th Motive.

And that the Jesuit Dr. Carrier saith

‘ That the Common-Prayer and Catechism contain nothing contrary to the Romish Service. Mountague asserts, that our Service is the same in most things with the Church of Rome, and that the Differences are not so great, that we should make any Separation.

Two famous Instances more we have mention'd in a Book call'd, *The Common-Prayer Book Un-mask'd*, p. 9. ‘ One of a Jesuit, who

‘ coming not many Years since to the Service at Paul's, declar'd he lik'd it exceeding well; neither had he any Exception to it, but that it was done by their Priests.

‘ The other that upon the Pope's Bull that interdicted Queen Elizabeth, Secretary Walsingham procur'd to Persons to come into England from the Pope, to whom he shew'd the London and Canterbury Service (in the Cathedrals) in all the Pomp of it; who thereupon declar'd, that they wonder'd the Pope should be so inform'd and advis'd to interdict a Prince, whose Service and Ceremonies so symboliz'd with his own; and therefore returning to Rome, they possess'd the Pope, that they saw no Service, Ceremonies, or Orders in England but might very well serve in Rome; whereupon the Bull was recall'd.

As to the taking of Collects out of Mass-Book, 'tis said by the Resolver, p. 4. *Objection 4.* That if those Prayers are good, which he affirms to be very good; then such a Symbolizing (he saith) can make them bad.

To which it is reply'd, That the Goodness or Badness of Worship and Service, as *Answer.* to the Matter and Form, is to be measur'd not by our Fancies, but the Rule of God's Word : But we do not find any such Pattern of Shreds of Prayers or Collects, to be said or sung, tho' such Things Pope Gregory found in the Ritual of *Numa Pompilius*, which were said or sung in their Processions to their Gods. The *Alcoran*, *Talmud* and *Apocrypha* may have, as we suppose, good Things in them, as well as the *Pagan* and *Papal Mass-Books* ; must we, therefore, put them into our Prayers ?

Therefore, this kind of Collecting, we must, by his Favour, judge bad, because not to be found in Christ's, but in the *Heathen* and *Antichristian* Plat-form, and as not being of Divine, but meer human Invention ; and, therefore, having been abus'd to Idolatry, ought to be rejected by us, because we are commanded not to take off the *Babylonish Materials*, *A Corner, not a Foundation-Stone*, Jer. 51. 26. Nor to make such a *Lindsey-Woolsey Medley* in God's Worship, Lev. 19. 19. Nor to swear by the Lord and by *Malchim*, Zeph. 15. being requir'd to take heed to ourselves, that we be not ensnar'd, and that we do not enquire, saying, *How did these Nations serve their Gods ?* even so will we do likewise : We are commanded not to do so unto the Lord our God But that whatsoever God commands, that we are to observe and do, not adding thereto, or diminishing therefrom. Deut. 12. 30, &c.

The Learned *Macovius*, on Lev. 19. 19. saith, ' That the sacred Rites of Idolators, tho' they be Things in themselves indifferent, are not to be retain'd, because all Conformity with Idolators is to avoided ; as also saith *Zanchy*, *Junius*, *Calvin*, *Beza*, *Mollerus*, *Danau*, yea, *Lyra*, tho' a *Papist*.

But what do you say to the Lord's-Prayer ? *Objection.* Must we forbear that too, because we find it in their Mass-Book, tho' so positively enjoyn'd by Christ to use it, who bids us expressly, Luke 11. 2. that when we pray, we should say, Our Father, &c. Therefore whoever will pray it, or neglect it ; we must pray that very Set-form of Prayer, in those very Words, when we pray. To

To which we say, That it is a great Mistake, to suppose, that Christ hereby in this Scripture, has appointed this to be a Set-Form to be pray'd by all in these prescript Words, when we pray unto God; for then it would be unlawful to use any other Words than these herein express'd in our Prayers; and that the Disciples and Apostles sinned in using other Words in those their Prayers we read of in Scripture; and so the Church of England in forming so many Collects and Prayers.

Answer.

Secondly, The Church of Rome and England also are great Transgressors, to presume to vary from Christ's Precept, in Altering or Adding to the Form of Words express'd by Christ in Luke 11. for so they have done ---- they say, *Forgive us our Trespases, as we forgive them who trespass against us*; when there are no such Words in Christ's Prayer: His Words are, *Forgive us our Sins* (or *Debts*, ὀφειλήματα) *for we also forgive every one that is indebted to us*. And add also the Doxology, which is not in this Prayer, Luke 11. But you'll say, as to the Doxology, it is express'd by Christ, at the End of the same Prayer in his Sermon on the Mount, *Matth. 6*. It is very true, it is so, where he delivers this Prayer not as a set-Form, but a Pattern of Prayer, AFTER THIS MANNER PRAY YE, ἵνα, *to this purpose*; and which is an Explanation of what he says, Luke 11. 2. when you pray, say, *Our Father*; that is, after this Manner; and which only can be a Warrant to the Church of England, or any other, to make such Alterations; Christ no more intending to tie the Disciple, who desir'd to be instructed how to pray to this Form of Words, nor any other Disciple, than he did the twelve Disciples, when he sent them out to preach with this Word of Command, *Mat. 10. 7. Preach, saying, the Kingdom of Heav'n is at hand*; that they should thereby be ty'd to those very Words in their Preaching (and preach nothing else): But as this was giv'n as a Text or Theme to preach by, so the other to pray by. The Disciple, who proposes the Question, *ver. 1.* desires that they might be taught to pray, as John taught his Disciples; but such a

Set-

et-Form of Prayer we find not, that *John* in his Teachings gave to his Disciples; neither do we find, that any of Christ's Disciples, or Apostles, did pray this very prayer; to which our Expositors do agree.

Grotius saith on *Luke* 11. 2. That Christ herein teacheth a Compendium of those things we are to pray for: At that time they were not bound to the Use of so many Words and Syllables. As also *Tertullian*, *Cyprian*, *Musculus*, *Cornelius a Lapide*; and *Austin* himself saith, *Liberum est*, It is free for us to ask the same things in the Lord's-Prayer, *Aliis, etque aliis Verbis*, sometimes one way, sometimes another.

Do's not *Paul* tell us expressly, He knew not What to pray for, but as the Spirit gave him Utterance? *Rom.* 8. But he did know what to pray for, if this was to be his prescript form.

Tertullian saith, They pray'd, *sine Monitore*, without a Monitor [or Common-Prayer-Book]. And *Socrates* tells us, That among all the Christians of that Age, scarce two were to be found that us'd the same Words in Prayer.

Chrysostom on *Rom.* 8. *Homil.* 14. saith, With other Gifts they had the Gift of Prayer, which was also call'd, the Spirit; and he who had this Gift, did pray for the whole Multitude, for what was expedient unto the Church; and also did instruct others to pray.

And tho' we find neither Christ, nor his Apostles, impos'd this, nor any other Form of Prayer to be us'd by us, but that we pray in the Spirit, and praise in the Spirit, and that God being a Spirit, seeketh and accepteth such (Worshippers) yet we find the Popes and their Councils imposing this, and other *Liturgical Forms*.

The Council of *Toledo*, *Anno* 618, decreed in the 9th. Canon, That every Day, both in Publick and Private Worship, none of the Clergy omit the Lord's-Prayer, under Pain of Deposition; since (say they) Christ hath prescribed this, saying, When you pray, say, Our Father, &c. And how formally and carnally, if not idolatrously, has the *Pater-Noster* been mutter'd over by the superstitious Papists ever since?

And may we not enquire, whether in the following

Particulars, we do not symbolize with the *Romish* Worship herein?

First, By Enjoyning and Imposing this as a *Set-Form* as they do, without the Sanction of any sacred Text warrant our so doing.

Secondly, By an often Repetition of the same Form in the same Exercise, three or four Times at least, inasmuch that in Cathedral Services, it is said or sung, ten or twelve Times a Day, contrary to Christ's express Words viz, *That when we pray, we should not make vain Repetition as the Heathen do; for they think they shall be heard for the much Speaking*, Mat. 6. 7.

Thirdly, By Enjoyning the whole Congregation, both Men and Women, to repeat the same after the Priest tho' no such Direction by Christ; nay, he forbids Women to pray or prophesy in the Church, 1 Cor. 14. 34.

Fourthly, In Singing this Prayer in Cathedrals, Responses of Priest and People with Musick, without the least Divine Authority for such *Song-Praying*.

The *Resolver* goes on, p. 43. Our Brethren Objection. [surely] will allow of Reading the Scriptures as they do, viz. Epistles, Gospels, Psalms.

Answer. To which we say, We do surely allow of Reading the Scriptures, but not as they do especially in those Epistles, Gospels and Psalms, which are given us in the Liturgy, for the following Reasons.

First, Because the Epistles, Gospels and Psalms in the Service-Book are mis-translated, being taken from the corrupt Vulgar *Latin-Bible*, which is so extream faulty and so much complain'd of by the Learned, both Protestants, and others.

Secondly, Because what they call Epistles and Gospels are so curtail'd and mangled, that they become quite another thing than the Evangelists intended in the Gospel or the Apostles in their Epistles, altogether ruining the Scope and Connexion in divers Places, as may be instanc'd in numerous Particulars, if Need were.

Thirdly, Because they have been the Invention of the Popes, who have so adulterated Christ's pure Worship and Service

service, to patch up their Idolatrous *Mass-Service*, which Gregory (called) *the Great*, compleated, as before; fixing and appropriating the Epistles, Gospels and Psalms to the Mattins and Even-Songs, throughout the Year, as the *Romish* Kalendar, whose Copy ('tis suspected) we imitate, writes after.

Fourthly, That whilst it is suppos'd, we may be instructed in the Lessons order'd to be read on the (so called) *Sundays* and *Holy-Days*, thro' the whole Bible, they have omitted so much of the Canonical Scriptures, as the greatest Part of *Leviticus*, *Ruth*, *Chronicles*, *Nehemiah*, *Esther*, *Canticles*, *Lamentations*, *Amos*, *Obadiah*, *Jonah*, *Nahum*, *Zephaniah*, *Haggai*, the second Epistle to the *Thessalonians*, the second and third of *John*, and most Part of the *Revelations*; instead of which, several Parts of *Apocryphal* Writings are read, which are esteemed by the learned, to be fabulous, and favouring of the too much adored Vanities of *Gentilism*.

Fifthly, Because they have omitted all the Original Titles or Inscriptions of the Psalms, which are Part of the Holy Scriptures, which have so great a Tendency to unfold the Mysteries in the Psalms, and instead of them retain the *Popish Latin* Titles, printed over our *English* Psalms.

Sixthly, Because of those Additions which were made to the Scriptures therein, as to the 14th *Psalms*, three whole Verses which are not in any of the Original Copies; and *Gloria Patri* to the Conclusion of several Psalms, obliging it to be said at the reading of every Psalm, contrary to *Deut. 4. 2. Prov. 30. 6. Rev. 22. 18.*

Seventhly, Because the Epistles and Gospels are order'd to be sung as well as said, without the least Warrant or Direction from the Scriptures.

Eighthly, Because it is order'd in the *Rubrick*, to sit at the Reading of the Epistles, and to stand up, to bow and kneel, and respond at the Gospel, without any Warrant or Direction from the Scriptures.

Ninthly, Because of the disorderly Chopping and Interchanging of Scriptures, by Way of Colloquy, betwixt

the Priest and People, viz. *The Lord be with thee*, must the Priest say: *And with thy Spirit*, must the People say: *Open our Lips*, must the Priest say: *And let our Mouths shew forth thy Praise*, must the People say. And bandying so often the *Kyricieleison* and *Christeeleison*, *Lord have Mercy upon us*, *Christ have Mercy upon us*, betwixt Priest and People: For which no Rule of Direction from God's Word, but expressly found in the *Mass-Book*.

How faulty the *Liturgy* appear'd in many of these things to many Learned *Episcopal Divines*, is manifest by this Paper, which was drawn up *Anno 1641*. touching *Innovations* in the Doctrine and Discipline of the Church of *England*, together with Considerations upon the *Common Prayer*; and subscribed by Arch-Bishop *Usher*, Dr. *Williams*, Bishop of *Lincoln*, Dr. *Prideaux*, after Bishop of *Worcester*, Dr. *Browning*, after Bishop of *Exeter*, Dr. *Hacket*, afterwards Bishop of *Coventry* and *Litch-field*, Dr. *Ward*, Dr. *Featly*, &c. and presented to the then Parliament; wherein they give 35 Exceptions against several Things in the *Liturgy*. And amongst others, against the corrupt Translation of the Epistles, and Gospels, and Psalms; against the *Apocrypha* enjoyn'd to be read in the Lessons; against Singing of Service; against adding *Gloria Patri* to the Psalms; against the Hymns taken out of the *Mass-Book*, viz. *Benedicite omnia opera*, &c. against Priest's Vestments, enjoyn'd as were us'd, 2 *Edw. 6.* against the Sign of the Cross in Baptism, which was heretofore concomitant afore they went always together; against Prohibiting Times of Marriage, &c.

Another Objection which should have been spoken before, and which we here add, is this; viz.

Objection. That it may well be suppos'd, that the Non-Conformists are very humerous in their groundless and unnecessary Scruples, whilst they are offended with the Church, for that her Ancient and Reverend Practice of Basing at the Name of Jesus, enjoyn'd in the 18th Canon; for which they have that positive Direction and Command *Phil. 2. 10.* to warrant it.

It is very true, they are, indeed, offended at that Piece (as they conceive) of voluntary Humility and Will-Worship, because there is no more Ground for Bowing at the Mentioning of that Name, either from that or any other Scripture, than for Crossing ourselves when that Name is named. Answer.

For, *First*, If it be a Command (as supposed) universally to bow at the Mentioning those Syllables, and that Name *Jesus*, then are all both in Heav'n, Earth, and under the Earth, Men, Angels and Devils obliged thereto, whenever that Name is mention'd; be it either by a wicked Man's blasphemously swearing by it, or a drunken Priest's prophanely muttering it, or the mentioning *Jesus* the Son of *Syrach*, or *Bar-Jesus*, the Conjuror.

And, *Secondly*, If the supposed Command must be understood, to relate to the Naming the Name of our *Blessed Redeemer*; it must then be consider'd which of his Names must be meant, because he has many Names in Scripture, as *Christ*, *Immanuel*, *Jehovah*, *Wonderful*, *the Everlasting Father*, *Saviour*, *Redeemer*, *Son of God*, *Prince of Peace*, *King of Kings*, *Lord of Lords*, &c. And of which being much more properly to be understood here, than this of *Jesus*; because it is at the Name of *Jesus*, viz. some Name of his, and not the Name *Jesus*, that is to be bowed to.

Thirdly, Neither can that Name be suppos'd to be meant here, because it relates to a Name the Father gave him after his Death, Suffering and Exaltation, as the Words make manifest; and therefore, not that Name *Jesus*, which was giv'n him at his Circumcision, before his said Suffering and Exaltation.

Neither, *Fourthly*, Can this Sense be admitted as a Literal Command, that all must bow the Knee at that Name, because at the same time, all and every One, which make that Reverence with the Knee, are enjoyn'd with their Mouths, to declare that he is the *Lord*, to the Glory of God the Father, for they are joyn'd together, and why is not one perform'd as well as the other?

There-

54 De Laune's Plea for the Non-Conformists.

Therefore, *Fifthly*, It does necessarily respect another Thing, than Reverencing the Syllables of a Name, *viz.* that Power, Authority and Sovereignty, which the Father gave him in Glory, as a Reward of his Suffering, which he himself declar'd after his Resurrection, *Mat.* 28. *That all Power was giv'n him in Heav'n and Earth*, *Eph.* 28. This Bowing in the Name of Christ in this Place, being by the Prophet, *Isa.* 45. 23, 24. explained a Subjection of all to the universal Authority that he shall exercise: *Name* often signifying *Power* in Scripture, *Deut.* 26. 19. *Gen.* 6. 4. *Psalms* 44. 5, 20. & 20. 1, 7. And therefore, is this very Subjection mention'd in the Text of an universal Bowing the Knee to his Authority, refer'd to the Judgment-Day, when all, both *Men, Angels* and *Devils* must be subject to him, *Rom.* 14. 11. And it is observable, that the Words are ἐν τῷ ὀνόματι Ἰησοῦ, *IN the Name*, not *at the Name of Jesus*; *viz.* In his *Power* and *Authority*, being not a Command, but a Prophecy when it shall be fulfill'd and accomplish'd; when there shall be that universal Subjection to the Sovereignty of Christ, *That every Tongue shall confess, that he is Lord, to the Glory of God the Father*; as the after Words mention: And which shall be, when he shall exert that Power that is inherent in him, to subject all Nations to his Authority; when he takes to himself his great Power, and reigns; when the Kingdoms of this World shall become the Kingdoms of our Lord; when upon his Vesture and his Thigh shall a Name be written, *KING of Kings, and LORD of Lords*; and when all shall be gather'd before him in the Judgment-Day; which I conceive, is the true genuine Sense and Meaning of these Words, and no such Thing as a superstitious Bowing at the Syllables of that Name, intended; which has been so universally practis'd, and enjoyned, to the just Offence of the Conscientious, who have not an implicit Faith to believe as the Church believes.

Imposition and Persecution.

Fifthly, Their Symbolizing with Popery, in Impositions and Persecutions of *Dissenters*.

Have, and do the *Papists* violently impose their Rites,
Ser-

Services and Ceremonies, and cruelly persecute and persecute the *Dissenters* by *Confiscations*, *Imprisonments* and *Death itself*? Do not we by our *Sanguinary Laws* and Executions of them, do the very same; and whereof not one Word of Warrant in all the New Testament? And how agreeable such a Practice is to the Lamb-like Nature of Christ, and his Disciples and Followers, as also the Doctrines and Sentiments of many of your own Worthies, as well as the Suffrage of several of our Kings and Parliaments, judge you.

And whereof I beg Leave to give you the following Instances, (*viz.*) we shall begin with the famous *Jewell*, who notes it out of *Chrysostom*, *Homil.* on

Mat. 19. 'Do's the Sheep ever persecute
' the Wolf; no, but the Wolf the Sheep;
' so *Cain* persecuted *Abel*, not *Abel*, *Cain*; so *Ishmael*
' persecuted *Isaac*, not *Isaac*, *Ishmael*; so the *Jews*, *Christ*,
' not *Christ*, the *Jews*; so *Hereticks*, the *Christians*, not
' *Christians*, *Hereticks*; whereby (*saith Jewell*) he plainly
' implies, That Persecution for Conscience-sake is a very
' Unchristian, or ANTICHRISTIAN Symptom".

Bishop Jewell's
Apol. P. 543.

And smartly again in the same *Homily* ----- 'He that is a
' Persecutor is no Sheep of Christ's, but a Wolf; which
' (*saith he*) should make any Man afraid to feel any per-
' secuting Motion arise in his Breast, as being Indicati-
' ons of a *Cainish*, *Ishmaelitish*, and *Wolfish Nature*, and a
' certain Sign that he is none of the Sheep of Christ.

The Learned Dr. *Moore*, in his Preface to the *Mystery of Godliness*, hath many plain and pertinent Passages to this Point, asserting 'That it is an Anti-

' christian Use of Church-Government, to
' direct it to the Upholding of useless or
' mischievous Opinions, scandalous Ceremonies and en-
' snaring Inventions of Men. And what is it (*saith he*)
' but a Notorious *Specimen* of Pride, thus to force others
' to acknowledge, by making them profess to be of their
' Opinion; And what but Injustice and barbarous Cruel-
' ty, to afflict Men for what they cannot help, and in
' what they do not sin? And what but plain Rebellion
' against

Dr. Moore.

' against God, to wrest his Scepter out of his Hand, by
 ' which he ruleth in the Consciences of Men, and to u-
 ' surp his Empire to themselves? And again, lastly,
 ' (*saith he*) A mutual Agreement in bearing with one
 ' another's Dissents, in the Non-Fundamentals of Reli-
 ' gion, is really a greater Ornament of Christianity, than
 ' the most exact Uniformity imaginable, in being an e-
 ' minent Exercise of Charity, the Flower of all Christian
 ' Graces, and the best Way, I think, at the long-run,
 ' to make the Church as uniform as can justly be desir'd.
 Thus far the Doctor.

To this Purpose also the great *Chillingworth* in his 4th
 Chapter, *Sect. 16.* speaks thus: ' This pre-
 Mr. *Chilling-* ' sumptuous Imposing of the Senses of Man
 worth. ' on the general Words of God, and laying
 ' them on Mens Consciences together, under the equal
 ' Penalty of Death and Damnation; This vain Conceit,
 ' that we can speak of the Things of God, better than in
 ' the Words of God; This Deifying our own Interpre-
 ' tations, and tyrannous Inforcing them on others; This
 ' Restraining of the Word of God from that Latitude and
 ' Generality, and the Understandings of Men from that
 ' Liberty, wherein Christ and his Apostles left them, is,
 ' and hath been the only Foundation of all the Schisms
 ' of the Church, and that which makes them immortal,
 ' the common Incendiary of *Christendom*, and that which
 ' tears in Pieces, not the Coat, but the Bowels and Mem-
 ' bers of Christ, *Ridente Turca, nec dolente Judæa*: Take
 ' away these Walls of Separation, and all will quickly be
 ' one; take away this persecuting, burning, cursing, and
 ' damning of Men, for not subscribing to them as the
 ' Words of God; let those leave claiming Infallibility,
 ' who have no Title to it; and let them who in Words
 ' disclaim it, disclaim it also in their Actions: In a
 ' Word, Take away *Tyranny*, which is the Devil's Instru-
 ' ment to support Errors, Superstitions, and Impieties in
 ' the several Parts of the World, which could not other-
 ' wise, long withstand the Power of Truth; I say, Take
 ' away *Tyranny*, and restore the *Christians* to their just
 ' and

and full Liberty of Captivating their Understandings to Scripture only, and as Rivers, when they have a free Passage, run all to the Ocean; so it may well be hop'd by God's Blessing, that Universal Liberty thus moderated, may quickly reduce *Christendom* to Peace and Unity. These Thoughts of Peace, saith he, I am perswaded, come from the God of Peace, and to his Blessing I commend them.

This Book of Mr. *Chillingworth's* was Licens'd by *R. Bayly*, Vice-Chancellor of *Oxford*, Dr. *Prideaux*, Reg. Profess. Dr. *Fell*, and Dr. *Sradling*.

And Dr. *Stillingsfleet*, most excellently in Dr. *Stillingsfleet's* *Irenicum*, to the same purpose, tells us in *fleet*.

In the Preface, 'That Christ, who came to take away the insupportable Yoak of the *Jewish* Ceremonies, certainly did never intend to gall the Necks of the Disciples with another instead of it; and it would be strange, the Church would require more than Christ himself did, and make more Conditions of Communion than our Saviour did of Disciple-ship.

'The Grand Commission the Apostles were sent out with, was only to teach what Christ had commanded them, not the least Intimation of any Power giv'n them, to impose or require any Thing beyond what he himself had spoken to them, or they were directed to by the immediate Guidance of the Spirit of God: And again declares thus, 'That without Controversy the main of all the Distractions, Confusions, and Divisions of the Christian World, hath been by Adding other Conditions of Church Communion than Christ hath done.

And speaking of the grand Reason our first Compilers of the *Common Prayer* had, in taking in so much of the *Popish* Service, which was to gain over the *Papists* to 'em, desires that their Charity therein to the *Papists*, may not be a Breach of Charity to the *Protestants*: His Words are these,

'And, certainly, these holy Men, who did seek by any Means to draw in others, at such a Distance from

' their Principles as the *Papists* were, did never intend
 ' by what they did for that End, to Exclude any Truly
 ' Tender Consciences from their Communion; That
 ' which they laid as a Bait for them, was never intended
 ' by them as a Hook for those of their own Profession.

Dr. Taylor in his *Ductor Dubitantium* tells
 Dr. Taylor. us wittily, that for a Trifling Cause to cut
 off a Man (*which our Lay-Chancellors so fa-*
miliarly do) from the Communion of the Church, is to
 do as the Man in the Fable, espying a Fly upon his Neigh-
 bour's Forehead, went to beat it off with an Hatchet
 and so struck out his Brains.

Dr. Tillotson in his Sermon before the Par-
 liament, on *Luke 9. 55. p. 156.* You know
 not what manner of Spirit you are of. ' Which
 ' is as if he had said; You own yourselves to be my
 ' Disciples, but do you consider what Spirit now Acts
 ' and Governs you, not that, surely, which my Doctrine
 ' designs to mould and fashion you into, which is not
 ' (*said he*) a Furious, and Persecuting, and Destructive
 ' Spirit, but mild, and gentle, and saving; tender of the
 ' Lives and Interests of Men, ev'n of those who are our
 ' greatest Enemies: You are to consider, that you are
 ' not now under the rough and sower Dispensation of
 ' the Law, but under the Calm and Peaceable Institu-
 ' tion of the Gospel; to which the Spirit of *Elias*, though
 ' a good Man, would be altogether unsuitable, but un-
 ' der the Gospel intolerable; for that designs Universal
 ' Love, and Peace, and Good Will: And now no Dis-
 ' ference of Religion, no Pretence of Zeal for God and
 ' Christ, can warrant and justify thy passionate and
 ' fierce, thy vindictive and Exterminating Spirit.

To these we might add the worthy Sayings of Bishops
Usher, Davenant, Hall, which the late worthy Author
 the *Protestant Reconciler*, hath furnish'd us with, and many
 more, but let these suffice; only for a Conclusion, take
 a Passage of the Lord Castlemain's, a great *Papist*, His
 band to the *Dutchess of Cleveland*, in his Book against
 Dr. Floyd.

De Laune's Plea for the Non-Comformists

' Sure (*saith he*) these Men that persecute others, are beside themselves; for, if they should go but to reckon themselves up together, with all their Adherents, they would find they are not the sixth Part of the Reformed People in England: And adds, p: 18. That they have not much Reason to reproach the *Roman Catholicks* for the *Parisian* Massacre, that of *Ireland*, and the *Gun-Powder-Plot* on the 5th of *November*, 1605, since that these Massacres were committed only on those Persons whom *Rome* had Anathematiz'd, and Proscrib'd as *Hereticks* and *Apostates*; and it was never known, that *Rome* persecuted (as the Bishops do) those, who Adhere to the same Doctrine and Faith with themselves, and Establish'd an Inquisition against the *Bigots* among them, nor against the Professors of the strictest Piety.

And again tells us in another Place, to this Purpose, That however the Prelates complain of the Bloody Persecution under *Q. Mary*, it is manifest their Persecution exceeds it; for under Her (*saith he*) there were not more than Two or Three Hundred actually put to Death: Whereas under their Persecution, there has been above Treble that number Stif'd, Destroy'd, and Ruin'd in their Estates, Lives, and Liberties, being (as is most remarkable) Men for the most part of the same Spirit and Principle with those *Protestants*, who suffer'd under the Prelates in *Q. Mary's* Time.

In the next Place, as a farther Witness against *Imposition* and *Persecution*; take the following Declared Sense, and Suffrage of several of our Kings; viz.

Bede L. 1. ch. 26. tells us, That King Ethelbert declar'd after he professed the Christian Religion, that he would compel none; having been instructed, that it was contrary to the Christian Religion, which ought to be voluntary, not compulsive.

King James affirm'd, that for Concord there is no nearer Way, than diligently to separate Things necessary from unnecessary,

cessary, and bestow all our Labour, that we may agree in the Things necessary; and that in Things unnecessary, which are most of the Rites and Ceremonies, there may be a Christian Liberty allow'd. Apud Cauf. Ep. ad Car. Perron.

King Charles the First, in his Declaration, Anno 1641. saith thus: As for Differences amongst ourselves, for Matters indifferent in their own Nature concerning Religion, we shall in Tenderness to any Number of our Loving Subjects, very willingly comply with the Advice of our Parliament, that some Law may be made for the Exemption of Tender Consciences, from Punishment or Persecution for such Ceremonies, and in such Cases, which by the Judgment of most Men are held to be Matters indifferent.

His Present Majesty in His Declaration from Breda, April 4. speaks thus: We do declare a Liberty to Tender Consciences, and that no Man shall be disquieted, or called into Question for Differences in Opinion, which do not disturb the Peace of the Kingdom.

Which was also the Declared Sense of most of the Nobility and Gentry at that Time; to which they subscrib'd their Names.

The which He often inculcates, viz. Declar. Octob. 25. 1660. We do again Remember what we have formerly said from Breda, for the Liberty of Tender Consciences.

And again in His Speech, May 8. 1661. I do value My Self much upon keeping my Word, upon making good whatever I Promised to my Subjects. To which the Chancellor repeats.

And again, July 8. 1661. Reminds His Promise, as also what the Lords had promised to the same Purpose at that Time afore-mention'd, which His Majesty calls an honest, generous and Christian Declaration, sign'd by the most Eminent Sufferers amongst them; Telling them, He would not have it be in any Man's Power to charge Him, or them, with the Breach of their Words or Promises; which, he saith, would be no good Ingredient for the future Security.

And again in His Declaration, Dec. 26. 1662. We will remember the Confirmations we have made of them, upon several Occasions in Parliament, and as also these Things are still

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fresh in our Memory, so are we still firm in the Resolution of Performing them to the full. And we do conceive ourselves so far engag'd in Honour, and in what we owe to the Peace of our Dominion; which we profess, we can never think secure, whilst there shall be a Colour left to the Malicious and Disaffected, to inflame the Minds of so many Multitudes upon the Score of Conscience, with Dispair of ever Obtaining the Effect of our Promises for their Ease.

His Majesty's Speech to both Houses, Feb. 10. 1667. declares thus: One Thing more I hold my self Oblig'd to recommend unto you at this Present, which is, that you would seriously think of some Course to beget a better Union and Composure in the Minds of my Protestant Subjects in Matters of Religion, whereby they may be induc'd, not only to submit Quietly to the Government, but also Chearfully give their Assistance to the Support of it. And,

In His Declaration of Indulgence, March 15. 1671. faith, That it was evident by the sad Experience of Twelve Years, that here was very little Fruit of all those forcible Courses, and many frequent Ways of Coercion that we have us'd, for the Reducing of all Erring or Dissenting Persons. And thereupon granted His Indulgence.

Again in His Speech to both Houses, 1678. says thus: I meet you here with the most earnest Desire, that Man can have, to Unite the Minds of all my Subjects both to Me, and one another, and resolve, it shall be your Fault if the Success be not suitable to my Desires.

Hereupon, the Parliament, Jan. 10. 1680. from their own Inclination and known Experience, as well as in Obedience to His Gracious Direction, did for the Re-veiving and better Uniting all His Protestant Subjects, declare in their Vote Nemine Contradicente, That It is the Opinion of this House, that the Prosecution of Protestant Dissenters upon the Penal Laws, is at this time grievous to the subject, a Weakening the Protestant Interest, an Encouragement to Popery, and Dangerous to the Peace of the Kingdom. And Novemb. 6. 1680. resolved Nemine Contradicente, That It is the Opinion of this House, that the Acts of Parliament made in the Reign of Queen Elizabeth and King

62 De Laune's Plea for the Non-Conformists.

King James, against Popish Recusants, ought not to be extended against Protestant Dissenters, having divers Laws under Consideration, as His Majesty directed for the Relieving, Composing and Uniting the Protestants: A Bill having passed both Houses for Repealing the 35th of Elizabeth.

Thus you see that Imposition and Persecution for Conscience, does not only symbolize with Antichrist, but is the highest Contradiction to the Name, Nature, Gospel, and Followers of Christ, a violent Infringer of the Law, and Light of Nature [of Doing to others, as we would be done unto;] as well as the Royal Law of Loving our Neighbour as our selves; and in utter Enmity, not only to those Worthy Sentiments of our Learned and Great Men, but of our Latter Kings and Parliaments.

As a farther Ratification and Confirmation, that our English Service and Ceremony was from the Popish Race and Succession; take this following Historical Account given us by some Eminent Writers, and Famous Sons of the Church of England.

Cambden in the Life of Q. Elizabeth assures us, 'That the Change of Religion was not in her Time suddenly made, but by little and little, by Degrees, for the Roman Religion continu'd in the same State it was first, a full Month and more after the Death of Q. Mary. The 27th of December it was tolerated to have the Epistles, and Gospels, the Ten Commandments, the Symbol, the Letany, and the Lord's-Prayer, in the vulgar Tongue. The 22d of March, the Parliament being Assembled, the Order of Edw. 6. was Re-established and by an Act of the same, the whole Use of the Lord's-Supper granted under both Kinds. The 24th of June, by the Authority of that which concern'd the Uniformity of Publick Prayers, and Administration of the Sacrament, the Sacrifice of the Mass was abolished and the Liturgy in the English Tongue more and more establish'd. In the Month of July, the Oath of Allegiance

ance was propos'd to the Bishops, and other Persons;
And in *August*, Images were thrown out of the
Temples and Churches, and broken and burnt.

Thus far *Cambden* gives us the Steps *Queen Elizabeth*
took in the *Reformation*, what she cast off by Degrees,
and so consequently, what she retain'd; which was the
rest of the *Popish* Rites and Ceremonies, and which she
had a great Love to, and Liking of, which was the
Reason there was no greater Alteration.

Whereof we have this Account from *Dr. Burnet*, in
his *History of Reformation*.

' *Queen Elizabeth* receiv'd some Impres-
' sions in her Father's Reign, in Favour of
' such Old Rites as he had still retain'd,
' and in her own Nature, loving State, and some Mag-
' nificence in Religion (as well as in every Thing else)
' she thought, that in her Brother's Reign, they had
' strip't it too much of External Ornaments, and had
' made their Doctrine too narrow in some Points, there-
' fore she intended to have some Things explain'd in
' more general Terms, that so all Parties might be com-
' prehended by them, She inclined to keep up Images
' in Churches, and to have the Manner of Christ's Pre-
' sence in the Sacrament, left in some general Words,
' That those, who believ'd the *Corporal Presence*, might
' not be drawn away from the Church, by too Nice an
' Explanation of it. So far *Dr. Burnet*.

*Dr. Burnet's
History of Re-
formation.*

In pursuance of these Resolves, the Queen attempts
the Accommodating Matters of Religion, so unto the
Romish Clergy, as to take them into the Communion of
the Church of *England*, as *Dr. Heylin* affirms; She so ef-
fectually compass'd it, that for several Years, the *Papists*
continu'd in the Communion of the Church, and when
they did forsake it, 'twas not because they approv'd
not of our Liturgy, but upon Politick Considerations,
and because the Council of *Trent* had commanded it,
and Pope *Pius* the 5th had Excommunicated the Queen,
and Discharg'd Her Subjects from their Allegiance, and
made the Going, or not Going to Church, a Sign di-
stinctive

distinctive to Difference; a *Roman Catholick* from an *English Protestant*.

Concerning which, take Dr. Heylin's own Words in his History of Queen Elizabeth.

‘ There pass'd another Act for Recommending and
 ‘ Imposing the Book of *Common-Prayer* and *Administra-*
 ‘ *tion of the Sacraments*, according to such Alteration and
 ‘ Correction as were made therein, by those, who were
 ‘ appointed to revise it, as before is said; in the Pursu-
 ‘ ance of which Service, there was great Care taken for
 ‘ the Expunging all such Passages in it, as might give
 ‘ any Scandal or Offence, to the *Popish* Party, or be urg'd
 ‘ by them in their Excuse for their not Coming to Church,
 ‘ and Joyning with the rest of the Congregation in God's
 ‘ Publick Worship. In the *Letany* first made and pub-
 ‘ lish'd by King *Henry* the Eighth, and afterwards con-
 ‘ tinu'd in the two *Liturgies* of King *Edward* the Sixth;
 ‘ There was a Prayer to be deliver'd from the *Tyranny*
 ‘ *and all the Detestable Enormities of the Bishops of Rome*,
 ‘ which was thought fit to be Expung'd, as giving Mat-
 ‘ ter of Scandal and Dissatisfaction to all that Party, or
 ‘ that otherwise wished well to that Religion. In the
 ‘ first Liturgy of King *Edward*, The Sacrament of the
 ‘ Lord's Body was deliver'd with this Benediction; that
 ‘ is to say, *The Body of our Lord Jesus, which was giv'n*
 ‘ *for the Preservation of thy Body, and Soul, to Life Ever-*
 ‘ *lasting, &c. The Blood of our Lord Jesus Christ, &c.*
 ‘ Which being thought by *Calvin* and his Disciples, to
 ‘ give some Countenance to the *Cross* and *Carnal Presence*
 ‘ of Christ in the Sacrament (which passes by the Name
 ‘ of *Transubstantiation* in the School of *Rome*) was alter'd
 ‘ into this Form into the said Liturgy; *That is to say,*
 ‘ *Take and Eat this in Remembrance that Christ dy'd*
 ‘ *for thee, and feed on him in thy Heart by Faith with*
 ‘ *Thanksgiving; Take and Drink this, &c.* But the Re-
 ‘ visers of the Book joyned both Forms together, lest
 ‘ under Colour of rejecting a Carnal, they might be
 ‘ thought also to deny such a Real Presence as was de-
 ‘ fended in the Writings of the Ancient Fathers, upon
 ‘ which

which Ground she expunged also a whole Rubrick at the End of the Communion Service; by which it was declar'd, that *Kneeling* at the Participation of the Sacrament was requir'd for no other Reason, than for the Signification of the humble and grateful Acknowledgment of the Benefits of Christ, giv'n therein into the worthy Receiver, and to avoid that Propagation and Disorder which otherwise might have encreas'd, and not for giving any Adoration to the *Sacramental Bread* and *Wine* there Bodily receiv'd, or in regard of any Real or Essential Presence of Christ's Body and Blood; and to come close to the Church of *Rome*, it was order'd by the Queen's Injunctions, That the *Sacramental Bread*, which the Book requir'd only to be made of the finest Flower, should be made round in the fashion of the Wafers used in the Time of *Q. Mary*.

She also order'd, that the *Lord's-Table* should be plac'd where the *Altar* stood; and that the Accustom'd Reverence should be made at the Name of *Jesus*.

Musick retain'd in the Church, and all the Old *Festivals* observ'd with their several *Eves*, by which Compliances and Expunging the Passage before-mention'd, the Book was made so passable amongst the *Papists*, that for Ten Years they generally repair'd to their Parish-Churches without Doubt or Scruple, as is affirm'd, not only by Sir *Edward Cook* in his Speech against *Garnet*, and his Charge giv'n at the Assizes held at *Norwich*, but also by the Queen Herself, in a Letter to Sir *Francis Walsingham*, then Her Ambassador in *France*.

The same is confess'd by *Sanders* also, in his Book *De Schismate*; and therefore, Dr. *Heylin* in a few Pages after, adds, *viz.* And now we may behold the face of the Church of *England*, as it was first settl'd and Establish'd under Queen *Elizabeth*, the Government of the Church by *Arch-Bishops* and *Bishops*, &c. the *Liturgy* conform to the Primitive Pattern, [*viz. of Popery*] and all the Rites and Ceremonies therein prescrib'd, accommodated to the Honour of God, and

Encrease of Piety, the *Festivals* preserv'd in their former Dignity, observ'd with all their distinct Office peculiar to them, and celebrated with a religious Course of all Sorts of People, the *Weekly Fasts*, viz. *Wednesdays, Fridays and Saturdays*; the holy Time of *Lent*, the *Embring Weeks*, together with the Fast of the *Purification*, severally kept by a Forbearance of all kind of Flesh, now by Virtue of the Statute, as in the Time of King *Edw.* but as appointed by the Church in a publick Calendar before the Book of *Common-Prayer* [so correspondent with Rome.] The Sacrament of the *Lord's-Supper*, celebrated in most Reverend Manner at the *Holy Table* seated in the Place of the *Altar*; People making their due Reverence at their first Entrance into the Church, *Kneeling at the Communion, Confession and the Publick Prayers*, Standing up at the *Creed*, the *Gospels*, and the *Gloria Patri*, and Using the Accustom'd Reverence at the Name of *Jesus*; *Manner* retain'd in all the Churches, in which, Provision has been made for the Maintenance of it; or where People could be train'd up, at least to plain Song; which Particulars were either Establish'd by the Law or Commanded by the Queen's Injunctions; or otherwise retain'd, by Virtue of some Ancient Usages, not by Law prohibited; nor is it much to be admir'd that such a general Conformity in those Ancient [Popish] Usages was constantly observ'd in all Cathedral, and the most Part of the Parish-Churches; considering how well they were Presided by the Court itself, in which the *Liturgy* was officiated every Day both Morning and Evening, not only in the Publick Chappel, but the Private Closet, celebrated in the Chappel with Organs, and other Musical Instruments, and the most excellent Voices of Men and Children that could be got in all the Kingdom, the Gentlemen and Children in their Surplices, and the Priests in Copes, as oft as they attended the Divine Service at the *Holy Altar*: The *Altar* furnish'd with Rich Plate, two fair gilt Candlesticks, with *Tapers* in them, and

Massy Crucifix of Silver in the Midst thereof, which
 remain'd there for some Years, 'till it was broke
 in Pieces by *Pach* the Fool (no wiser Man daring to
 undertake such a Desperate Service) at the Solicita-
 tion of Sir *Frances Knales*, the Queen's near Kinsman
 by the *Caries*, and One who openly appear'd in Favour
 of the Schism at *Frankford*; the Ancient Ceremonies
 customably observ'd by Knights of the *Garter*, in
 their Adoration towards the Altar, abolish'd by King
Edward the 6th, and reviv'd by Queen *Mary*, were
 by this Queen retain'd as formerly in her Father's
 Time, for which she receiv'd both Thanks and Honour
 from the very Enemies, [*viz.* the *Papists*] as appears
 by *Harding's* Epistle Dedicatory, before his Answer
 to the Apology.' So far Dr. *Heylin*.

Thus from what the Sons of the Church, *Cambden*,
Net, and *Heylin* have affirm'd, 'Tis apparent, that
 Queen *Elizabeth* had a Natural Propensity to favour the
pists, and that this was discover'd by her making the
 terms of Communion much more easy to the *Papists*
 than in King *Edward's* Time; whereby she became the
 more Difficult and Arduous to the *Protestant Dissenters*,
 and whom she rigorously prosecuted for their Dissents.
Cambden informs us, 'That about the Year, 1583. the
 Queen [Who held it for a Maxim, that she ought not
 to be more remiss in Ecclesiastical Affairs] advancing
Whitgift from the Sea of *Worcester* to that of *Canter-*
bury, above all, Commanded him to Re-establish the
 Discipline of the Church of *England*, that as then
 lay dismember'd by the Connivency of Prelates,
 the Obstinacy of Innovators, and by the Power of
 some Great Ones, whilst some Ministers using to their
 own Fancy, new Rites of Services in their Private
 Houses, utterly condemning the Liturgy, and the ap-
 pointed Manner of Administring the Sacrament, as be-
 ing in many Things contrary to the Scripture, and
 therefore many refus'd to go to Church; to abolish
 which Things, and to reduce them in Unity, *Whitgift*
 propounded three Articles to the Ministers by them

‘ to be subscrib’d ; but [*adds Camden*] ‘Tis incredible; what Controversies and Disputations arose on this, what Troubles *Whitgift* suffer’d of certain Noble Men, &c.” How the said *Whitgift* vexed the poor *Dissenters*, what Letters were writ to him from the Council, and Treasurer *Cecil*, on their Complaint and his Answers, you have at Large in a late Piece call’d *The Harmony between the Old and Present Non-Conformists* ; some small Abridgment thereof take follows, not unworthy of your Notice ; viz. in a Letter sent unto the Arch-Bishop of *Canterbury*, and Bishop of *London*, from her Majesty’s Council, Septemb. 20. 1584.

We have heard of Late Times sundry Complaints against a great Number of Preachers whereby some were depriv’d of their Living some suspended from their Ministry and Preaching ; especially such who instruct the People against your Spiritual Courts, advancing the Profits by such kind of Proceedings ; and particularly the Lamentable Estate of the Church in the County of Essex ; Where there is a great Number Zealous and Learned Preachers suspended from their Cure the Vacancy of their Place for the most Part without Ministry, or Preaching, Prayers and Sacraments ; and some Places, of Certain appointed to those void Rooms, being Persons neither of Learning, nor of good Names ; in other Places of the Country, a great Number notorious unfit, chargeable with Ignorance, and with great enormous Faults, as Drunkenness, Filthiness of Life, Gamesters Cards, Hunting of Ale-Houses, and such like, against whom we hear not of any Proceeding ; but that they quietly suffer’d to the Scandal of the Church, to the Offence of good People ; yea, to the Famishing them for Want of good Teaching, and thereby Dangerous to the Subverting of many Weaklings, from their Duties to GOD and Her Majesty by secret Jesuits and counterfeited Papists, &c.

Part of the Council’s Letter to the Arch-Bishop of *Canterbury*, and Bishop of *London*.

And in a Letter to the Arch-Bishop, by the Lord Treasurer *Burleigh*, dated July 5. 1584. it is said ;

It may please your Grace, I am sorry to trouble you so often as I do; but I am more troubl'd my self, not only with many private Petitions of sundry Ministers, recommended from Persons of Credit, for Peaceable Persons, yet greatly troubl'd; but also am I daily now charg'd by Counsellors and Publick Persons, to neglect my Duty in not staying these your Grace's Proceedings, so vehement, and so general against Ministers and Preachers, as the Papists thereby are greatly Encourag'd, and Evil-dispos'd Persons animated, and thereby the Queen's Majesty's Safety endanger'd, with these kind of Arguments I am daily assaulted, and now my Lord, I am come to the Sight of an Instrument of 24 Articles of great Length and Curiosity, form'd in a Romish Style, to Examine all Manner of Ministers in this time without Distinction of Persons; which Articles are entitul'd, Apud Lambeth, May 1581. to be Executed Ex Officio mero, &c. Which Articles I find so Curiously penn'd, so full of Branches and Circumstances, that I think, the Inquisitors of Spain use not so many Questions, to comprehend and trap their Preys; I know the Canonists can defend these with all their Particles; but surely under your Graces Correction, This Judicial and Canonical Sifting of poor Ministers is not to Edify and Reform; and in Charity, I think, they ought not to answer to all these Nice Points, except they were very Notorious Offenders in Papistry or Heresy, I write with the Testimony of a good Conscience, &c. This Kind of Proceeding is too much favouring the Romish Inquisition, and is rather a Device to seek for Offenders, than to reform any. And in another Letter adds, Seeking rather by Excommunication to urge them to Accuse themselves, and then Punish them.

Treasur. Burleigh's Letter to Arch-Bish. Whitgift.

The Arch-Bishop makes a large Reply, in it saith thus: ----- ' I have taken upon me the Defence of the Religion and Rites of this Church of England, to appease the Sects of Schisms, therein to reduce all the Ministry thereof to Uniformity and due Obedience; Herein I intend to be constant, and not to waver with every Wind, the

The Arch-Bishop's Reply.

the which also my Place, my Person, my Duty, the
 Law, Her Majesty, and the Goodness of the Cause
 do require of me, and wherein your Lordship and
 Others, all Things consider'd, ought in Duty to Assist
 and Countenance me; It is strange, that a Man in
 my Place, dealing with so good Warranties as I do,
 should be so encounter'd, and for not yielding, should
 be accounted wilful, but I must be contented, *Vincit
 qui patitur.* --- And if my Friends herein forsake me,
 I trust God will not, neither the Law, Her Majesty,
 who hath laid the Charge on me, and are able to
 protect me."

Many were the Severe Laws made against the Non-
 Conformists, which were put in Execution with great
 Cruelty, to the Suspending, Imprisoning, and Executing
 many of the Faithful Servants of Christ in this Queen's
 Reign, whereof *Fuller* in his Ecclesiastical History gives
 a particular Account. The *High Commission-Court* (that
 grand Grievance) was set up also by her.

In the next Place I shall give you some Confirmation
 of the Truth of the Prevalency of *Papery* under a *Prote-
 stant* Mask, in the Rites and Ceremonies impos'd in these
 and succeeding Times, by the Witness born by several
 Eminent *Dissenters*, which we find on Record in several
 Books; viz. A Book call'd the *Register*; another the *A-
 bridgment*, which was deliver'd to King James by the
 Ministers of *Lincoln-Diocese*, Anno 1605.

In the *Register* Page 3. We have the 24 Articles a-
 greed in the Synod, and Confirm'd by the Queen, Ex-
 hibited to Mr. *Edward Deering*, and his Answers there-
 to, Anno 1573. whereof receive his Answer to the first
 Article. The Article was, 'Whether the Book, Enti-
 tul'd, the *Book of Common-Service*, allow'd by Publick
 Authority in this Realm, is to be allow'd in the Church
 of God, by God's Word or no? To which he reply'd,
 First, 'That the Similitude, that this Book hath with
 the Form of Prayer which the *Papists* us'd, I think,
 declineth from the Equity of those Laws, Deut. 7.
 25. 12. 30. 18. 4. Which Things our Fathers so much

garded in the Primitive Church, that their Books are full of great Complaints against all Similitude to be had with the Gentiles; yea, the Second Council of Bracca made a Decree, That no Christian should have either Bay-Leaves or Green Boughs in their Houses, because the Gentiles so accustomed: And at this Day, all the Reformed Churches in France, Polonia, Helvetia, Scotland, and other Places, have changed that Form of Prayers, which Prudency of all Ages, if we shall condemn, the Rebuke of the Apostle, I think, will teach us; 1 Cor. 14. 36. *Came the Word of God out from you, or came it unto you only.*

Secondly, We have the Psalms, *Venite, Benedicite, Magnificat, Nunc dimittis*, usual in our Ministry, of which we can give no good Reason; nor I see no Cause, why we should more leave out *Ave Maria*, than for parting the Scriptures again into the Epistles and Gospels, which was not heard of before the Days of Popery; I dare not avow, that this is that Reverend Handling of the Scriptures, and the Right Dividing the Word of Truth, which St. Paul requires, 2 Tim. 2. 15.

Thirdly, The great Inconveniency which has follow'd this Book, while it has maintain'd an Unlearned Ministry, and made it thought sufficient to have the Service read, wherein we have made the Spirit of God to speak in vain; 1 Tim. 3. 12. which requires the Ministers of the Gospel to be *Apt to Teach, to Exhort and Reprove*; Tit. 1. 9. This is another Cause, why I cannot subscribe unto the Book, that it hath not all Things answerable to the Word of God.

But the *Abridgment* is much more full, bringing Arguments from the Scripture, the Fathers, the Old Reformers, and our own Old Protestant Doctors against it; whereof I shall give this following Account.

First, *It is contrary to the Word of God to use such Ceremonies in the Worship of God as Man has devised; if they be notoriously known to have been of Old, and still to be abus'd unto Idolatry and Superstition by the Papists, especially*

ally if the same be of no necessary Use in the Church; where note, that the Ceremonial Part of the English Service, that is like to that of the Romish, is what has been abus'd by the Papists to Idolatry or Superstition; but yet are not so necessary to Divine Worship, but that the Worship may be Compleat, Devout and Orderly without them: Which appears, say they,

1st, ' By the Second Commandment, which forbids
' all Provocation to Spiritual Fornication, as the Seventh
' does to that which is Carnal:

2dly, ' By the Commandment and Direction God
' has giv'n us in his Word, to separate ourselves from
' Idolaters, and be as unlike to them, as may be, espe-
' cially in their Religious Observations, and Ceremo-
' nies, to abolish not only all Idols; and that so, as we
' may best shew our utmost Detestation to them, and
' root out the very Memory of them.

3dly, ' By the Equity and Reasons of these Command-
' ments, which we find set down in Holy Scripture, viz.

(1.) ' The Detestation which the Lord our God
' (being a Jealous God) beareth to Idolatry, and all
' the Instruments and Tokens thereof, as to Spiritual
' Whoredom.

(2.) ' That it cannot be said sincerely, we have
' repented of the Idolatry of our Fore-Fathers, unless
' we be asham'd of, and cast away with Detestation, all
' the Instruments and Monuments of it.

(3.) ' That we should be in Danger to be corrupted
' in the Substance of Religion and Purity of Doctrine,
' and even to fall back again to Idolatry, if we conform
' ourselves to Idolatrous Ceremonies; yea, if we shew
' not all Detestation to them.

(4.) ' That our Conformity with Idolaters in their
' Ceremonies, wherein they repose the greatest Part of
' their Religion, will be a special Means to harden them
' in Superstition.

(5.) ' That seeing the Pope is reveal'd to be that
' great Antichrist, and his Idolatry troubles the Church
' at this Day more than any other, and our People

' con-

converse more with *Papists*, than with any other Idolaters; there is more Danger in the Retaining of the Ceremonies and Relicks of Popery, than of any other Idolatry whatsoever.

Secondly, By the Judgment of the Godly Learned of all Churches and Ages, who have Constantly taught, and given Testimony of this Truth, That Christians are bound to cast off the Ceremonies and Religious Customs of Pagans, Jews, Idolaters and Hereticks, and Carefully to shun all Conformity with them therein.

In the Council of Nice it was Decreed, That Christians might not keep the Feast of Easter at that Time, nor that Manner the Jews did: Let us, say they, in nothing agree with that most detestable Root of the Jews.

And in another Council, That none should fast on the Lord's-Day, because the Manichees had taken up that Day to Fast in: That such Alars as were set up in the Country, and High-Ways, in Memory of the Martyrs, should be abolish'd; and that Solemn Requests should be made to the Emperor, that all Reliques and Monuments of Idolatry might be utterly destroy'd. And this Decree we find cited by Dr. Fulk.

In another Council, That Christians should not celebrate Feasts on the Birth-Days of Martyrs, because that was the Manner of the Heathens. Tertullian is large, and vehement on this Point.

As (saith he) we may give nothing to the Service of an Idol, so may you borrow nothing from the Service of an Idol; it be against Religion, to sit at Table in any Idol's Temple; what is it to be seen in the Habit of an Idol? Thou, that art a Christian, must hate those Things, the Authors and Inventors whereof, thou can'st not choose but hate.

Austin himself saith, If you would win Pagans, leave their Solemnities, forsake their Toys.

The Judgment of the Church of Scotland, in their Letter to the Bishops of England, 1556. from a General Assembly at Edenburgh, thus writ: If Surplice, Corner Cap, and Tippet, have been Badges of Idolaters, the very Act of Idolatry, what have the Preachers of Christian

74 De Laune's Essay for the True Comfort
Christian Liberty, and the open Rebukers of Superstition
to do with the Dress of the Romish Beast. And in the
Confession of their Faith sworn to by them, and the King's
Majesty also, we find these Words; *And detest all the
Ceremonies and false Doctrines of the Roman Antichrist,
added to the Ministration of the True Sacraments; We de-
test all his vain Rites, Signs and Traditions, brought into
the Church without the Word of God.* Mr. Rogers, that holy
Martyr, would not consent to a Canon that was to be
made in King Edward's Days, for the Clergy's Confor-
mity in Cap, Tippet, and the rest of the Apparel, unless
it might be decreed, that the *Papists*, for a Difference be-
tween them and others, might be constrain'd to wear up-
on their Sleeves, a *Chalice* with an *Host* upon it.

Bishop Pilkington misliked, That in our *Liturgy* we are
so like the *Papists* in Marriage, and other Things: That
saith he, is our Fault generally, that we differ not from them
in all our Ministry.

Bishop Bilson defending the Reformed Churches against
a Slander of the *Papists*, approvingly reports thus of 'em
The Reformed Churches, saith he, are so far from Admitting
the full Dose of your Heresies, that by no Means they can de-
gest one Dram of your Ceremonies.

Dr. Humphrey saith, That we ought to refuse to conform
ourselves to the Enemies of God in any of their Ceremonies
professing plainly his Desire, and Hope of the utter Abol-
ishing of the Ceremonies of all the Monuments of Popish
Superstition, that yet remain in our Church.

Dr. Fulk saith, That if a Man mislike our Form of Service
as not differing sufficiently from yours, he sheweth his greater
Zeal in Detestation of your Idolatry and Blasphemy. And
again, We abhor, saith he, whatsoever hath but a Shew of
Popery.

Dr. Sutcliff makes this one of his principal Arguments
against the *Papists*, That they have deriv'd most of their Cer-
emonies from the Jews and Pagans. To the same Purpose
Mr. Greenham and Mr. Marbury.

That Agreeing with us, most of the Reform'd Divines
do hold,

1. That those Laws that we have alledg'd out of the Old Testament, against the Monument of Idolatry, do bind us as much as they did the *Jews*; and from them they conclude as we have done, That all the Relicks of Popish and Heathenish Superstition are to be banish'd out of the Church of Christ: Of this Judgment are *Calvin, Martyr, Grineus, Wolphius, Ursinus, Machebeus, Zanchius, Imetrus, Zepperus*, our own Book of *Homilies*, Dr. *Fulk*, and others.

2. That *Hezekiah, Josiah*, and the rest of the Godly Kings of *Judah*, who shew'd most Zeal in Abolishing those Things which had been abus'd by Idolatry, did no more than they were bound by the Law of God to do; and that from their Example, the Argument holds strong against the Monuments of Idolatry now, because all Christians are bound to imitate their Zeal therein: Of this Judgment was *Augustin, Calvin, Martyr, Wolphius, Leuay, Zanchius, Bishop Jewell, Bilson, Dr. Fulk, Dr. Rayld, Dr. Andrews, Mr. Perkins*, and Others.

3. That the Retaining of Popish Ceremonies, will certainly be a Means to endanger the Doctrine that we profess, and to bring the People back to *Popery*: This was the Judgment of the People of *Saxony*, and them of *Ham-borough*, and of *Luther*.

4. That the Retaining of the Ceremonies of Idolaters will cause them to insult over our Religion, as if it could stand without Help from them, and to harden them in their Liking of their own Idolatry: This Reason has been us'd against Conformity with the *Jews*, by *Constantine the Emperor*, and by all the Fathers in the first Council of *Nice*, and against Conformity with the Papists, *gentiis, Musculus, Bishop Jewell*, and Others.

5. We are confirm'd in this our Perswasion, That it is lawful, to retain the Ceremonies of the *Papists*, by experience of the great Hurt they have done, and daily in the Church; for we find that some of the Learnedst of the *English Papists*, namely, *Martial, Bristow*, and he that penn'd the Petition for the *Papists*, which Dr. *Sturtevant* and Mr. *Powell* have answer'd, have by this Argument

justify'd their Church and Religion, that we have borrow'd our Ceremonies from them; yea, some of them as *Harding, Martial*, and he that writ the *Astrologic Epistle* for our *English* Papists have profess'd, that this was to them an Evident Argument, that *Q. Elizabeth* did in her Conscience like well of their Religion, because She lik'd and maintain'd their Ceremonies; and the superstitious Multitude do usually defend the Blessing of themselves, with Crossing their Breasts and Forehead by our Crossing our Children in Baptism. So far the *Abridgment*. And to which we may add this further Testimony following, viz,

Atlas Damas. p. 612, 613. tells us, ' That from the *Romish* Channels was the *English* Service tak'd together; namely, 1st. The *Breviary*, out of which the *Common Prayers* are taken. 2^{dly}. The *Ritual*, or *Book of Rites*, out of which the Administration of Sacraments, Burial, Matrimony, Visitation of the Sick are taken. 3^{dly}. The *Mass-Book*, out of which the Consecration of the Lord's-Supper, Collects, Gospels and Epistles are taken.

Bishop Hall in his *Quo vadis* saith, ' That his Eyes and Ears can witness, with what Applause the *Catholics* entertain'd the new translated Liturgy of our Church. *Mr. Thomas Gage*, in his *English American*, Chap. 2. p. 205. thus expresseth himself: ' I continu'd twelve Months at my Uncle's House at *Gatton*, searching (tho' unknown to my Uncle and Kindred) into the Doctrine and Truth of the Gospel professed in *England*, for which Cause I made many Journies to *London*, and there privately, I resorted to some Churches, and especially to *Paul's Church*, to see the Service perform'd, and hear the Word of God preach'd; but so that I might not be seen, known or discover'd by any *Papist*. When in *Paul's Church*, I heard the Organs, and the Music of the Prayers and the Collects, and saw the Ceremony at the Altar, I remember'd *Rome* again, and perceiv'd little Difference betwixt the two Churches. I search'd further into the *Common Prayer*, and carry'd with

me a Bible into the Country, on purpose to compare the Prayers, Epistles and Gospels with a *Mass-Book*, which there I had at Command, and I found no Difference but only *English* and *Latin*; which made me wonder, and to acknowledge, that much remain'd still of *Rome* in the Church of *England*; and that I fear'd my Calling was not right.

And p. 209. tells us, ' That upon his Return afterwards to *Rome*, that Father *Fitz Herbert* told him, that the Common-Prayer Book (which was compos'd for *Scotland*) was by Arch-Bishop *Laud* sent to *Rome*, to be first view'd and approv'd by the Pope and Cardinals, and who upon the Perusal did approve thereof, and liked very well, for Protestants to be train'd in such a Form of Prayer and Service, &c.

Great *Cerus Panegyer*, *Missa*, Cap. 11, 12. alledgeth against the Reformed Churches, the *English Service-Book* for their *Popish* Holy-Days, the Book of Canons for the Sign of the Cross, and Kneeling at the Altar, and for the whole Hierarchy, &c.

Cornelius Scultingius, in his *Herarchica Anicristis*, citeth whole Leaves out of *Whitgift* for the Defence of their Hierarchy.

Scapleton's Reflect. against *Whitaker*, Cont. 2. Qu. 3. Art. 3. useth *Whitgift's* Argument to uphold their Discipline, and professeth they are built upon one Foundation.

They further say, as *Pap. Sapp. Anno 1604. Reas. of Relig.* 13. ' That from their Treasure-House, the Religion now establish'd in *England* hath learn'd the Form of Christening, Marrying, Churching of Women, Visiting the Sick, Burying the Dead, &c. as their Book (say they) translated out of ours declares.

Curtaine, Of Ch. Power, p. 40. says, ' That he heard one of the *Jesuits* say, That it was his Hopes, that our Service and Ceremonies would return us again to *Rome*.

Another Objection is this, That whilst they separate for Indifferent, and about Disputable Things, they do violate a known, plain, positive Scripture, which enjoyns the Inferiors to be obedient and subject to their Superiors. The

78 De Laune's Plea for the Non-Conformists.

The *Protestant Reconciler*, Part II. urges it as an Objection brought against the *Dissenters*, compar'd with Part I. p. 198. ' That seeing God hath enjoyn'd all Persons to obey those that have the Rule over them, Heb. 13. 17. *And submit themselves, and to be subject to the Higher Powers, as to the Ordinance of God, and that for Conscience-sake*; He that can satisfy his Conscience in his Refusal so to do, must shew some Law of God, as evidently forbidding his Obedience to what Superiors do enjoyn, as do these Scriptures command OBEEDIENCE to them in ALL LAWFUL THINGS.

And you tell us in your *Scrupulous Conscience*, p. 33. ' That these Things of a Publick Nature belong only to our Superiors and Governours; and if they appoint what is unfit, indecent, and inconvenient, they only are accountable for it: It is not the Fault of those that joyn in such Worship, or yield to such Injunctions (NOT PLAINLY SINFUL) for the Sake of Peace and Order. And the late most terrible Thunder-Clap from the Bench, giving the *Dissenters* in Charge to the *Grand-Jury*, as such Despisers of Authority, who had sin'd the unpardonable Sin, not to be forgiven them.

To which we say, That it is most certain, that Obedience is due from Inferiors to Superiors, for Conscience-sake, and for the Lord's-sake: But then that is limited to be only in the Lord; for if they who are his Ministers, command any Thing not agreeable to his Word, and plainly sinful, tho' they may call them indifferent Things, State-Policy, Order and Decency, we are justify'd with the Mid-Wives, in disobeying the King's Command, *Exod. 1. 17.* and *Saul's Guard*, in refusing Obedience to the King, *1 Sam. 22. 17.* and *Daniel* and the *Three Children*, in disobeying the King, *Dan. 3. 6.* and with *Peter* and *John*, who refus'd to forbear preaching Christ at the Ruler's Command, telling them, *It was better to obey God than Man.* Tho' this Absolute Obedience to Superiors (as you'll find) is an Argument principally urg'd by Men, who have the Magistrate on their Side, and their own Profit and Advantage concern'd, then

then Obedience to them is cry'd up to be better than Sacrifice, and fall foul upon the Conscientious, as Disobedient, Seditious and Rebellious. So *Celsus* the *Heathen* reproaches the *Christians*, for their forsaking their Publick Assemblies, getting into Corners, and disobeying Authority. So all the Time of *Popery* were the *Waldenses*, *Vickliuists*, *Lollards* and *Protestants*, branded with Seditions, Disobedience to Authority, impugning the King's and Queen's Proceedings. And how doth *Bonner* lay the 13th of the *Romans* to the Martyrs, to require their Obedience and Subjection to all their *Mumpsimus's* and *Sumpsimus's*? But if the Tide be turn'd, and the Magistrate on the other Side; then the same Men cry out against Imposition and Persecution, as it was with the *Arians* and *Orthodox*, under the several Emperours of different Minds: The 13th of the *Romans* was in those Days used as the *Dutch-Man's* Breeches, to serve all Occasions, and always improv'd to establish, and enforce the present Impositions by the Power and Religion, which was uppermost. This reproves all our worthy Witnesses, the *Waldenses*, *Vickliuists*, *Lollards*, &c. who bore up for Christ against all their sanguinary Laws, Prohibitions and Commands, and those who oppos'd *Jeroboam's* Calf-Worship. This would establish the Religion of the present Power, be it either *Judaism*, *Turcism*, *Popery*, &c. and a Conformity to it. But 'tis said, you intend this Subjection to Superiors, only in *Lawful Things*, *Things not plainly sinful*. Then if the Inferior be to judge what is Unlawful, and plainly Sinful, the Controversy is at an End. If they command Lawful Things, they command no other than God has commanded, which makes it Lawful; then Obedience (as due) is giv'n to God. If they command in the Things of God any other than Lawful, or what he has requir'd, they have no Authority so to do; and we sin not in Disobedience, by your own Rule, if they command Sinful, or Unlawful Things.

As to those Things of an Indifferent Nature, or Things not positively forbidden, under which is included

ded all the Rites and Ceremonies enjoy'd by Man, whereof no Word of God for. We know of no such Things; all the Rites, Services and Ceremonies to be observ'd, and enjoy'd in God's Worship, being Necessary Things, and no Negative Articles of Faith, as before.

Objection. But is it not manifest, That the Persons, who presume to separate from the Religion *Establish'd by Law*, are usually of turbulent, seditious, factious Spirits? Otherwise what means those sensible Impressions that have lately been made upon Authority, expressed by the Publick Declaration, manifold Addresses, and Pulpit Alarms, reflecting upon them as to the PLOT, and the Severity us'd, by putting the Penal Laws in Execution, against this Sort of People, in City and Country?

Answer. It's very true, that Press and Pulpit, Late Declaration, Weekly Addresses, and severe Usage both in City and Country, speak this Language. But 'tis not therefore true, that the *Dissenters* are guilty of Sedition, Treason and Rebellion, because the Truth and Innocency of God's Church and People (as traduc'd to Authority) have been so falsely and maliciously branded and handled all along, which may be some Relief to them under their present Tryals and Sufferings; Suggestions, Calumnies and Outcries, being no Proofs.

Did not the Church of Old pathetically complain of the very same Usage? *The Mouth of the wicked and deceitful are open'd against me, they have spoken against me with a Lying Tongue, they compassed me about with Words of Hatred, and fought against me without a Cause, Psalm 109. 2, 3.* So no new Things.

And again, *They that hate me without a Cause, are more than the Hairs of my Head, they that would destroy me, being my Enemies wrongfully, are mighty; for lo, they lye in wait for my Soul; the Mighty are gather'd against me, not for my Transgressions, not for my Sin, they run and prepare themselves without my Fault, Psal. 69. 4. 59. 34.*

And further, *Mine Enemies* (saith the Church) *reproach me*

me all the Day; and they that are mad against me, are sworn against me. [It seems they wanted not perjur'd Informers in those Days.] Therefore prays,

Let not them who are my Enemies wrongfully rejoyce over me; neither let them wink with the Eye, that hate me without a Cause; for they speak not Peace, but devise deceitful Matters against them that are quiet in the Land.

Was not the Slander wherewith the Adversaries of the Church reproach'd them in *Ezra's* and *Nehemiah's* Time, viz. (That for their peaceable Attending upon the Lord, they were esteem'd) *A rebellious and Factionous People, and hurtful to Kings, moving Sedition*, *Ezra* 4. 15. *Nehem.* 6. 6.

And was not this the Accusation of wicked *Haman* against God's People, that because they dissented from the Religion establish'd by Law; *Having Laws contrary to the King's Laws, therefore as Seditious and rebellious, they ought to be cut off, and not suffer'd to live.* *Esth.* 3. 8, &c.

Were not the three Eminent Dissenters in *Nebuchadnezzar's* Time so treated, for their Non-Conformity to the Religion establish'd by Law, and as *Turbulent, Stubborn, Factionous, Disobedient and rebellious, cast into the fiery Furnace?* *Dan.* 3. And afterwards, *Daniel* upon the same Score flung to the Lyons, tho' his God and his Innocency pleaded his Cause against his malicious, trapping Adversaries, [that could only in the Matter of his God get the Advantage against him.] *My God (saith he) hath sent his Angels, and shut the Lyons Mouths: Forasmuch as before him Innocency was found in me, also before thee, O King, have I done no hurt.* *Dan.* 3. 21, &c. And what became of their malicious Accusers afterwards, you there understand.

Neither did our Saviour himself, who *Luke* 20. 21, was so meek, gentle, and innocent, so &c. harmless and inoffensive, meet with other measure, being directly so dealt with. Did not the Trappanners assault him? For is it not said, *They watched him, and sent forth Spies, which should feign themselves*

*selves just Men, that they might take hold of his Words; that they might deliver him unto the Power and Authority of the Governour. And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the Persons of any, but teachest the Way of God truly. Is it lawful for us to give Tribute unto Cæsar, or not? There was the catching Question. And to which, tho' by his Practice, working a Miracle to pay Tribute, Mat. 17. 27. and his present Answer, he stop'd their Mouths; yet would it not serve their turn, but stoutly do they accuse him of the very Sedition and Treason they design'd to make him guilty of. And they began to accuse him, saying, We found this Fellow perverting the Nation, and forbidding to give Tribute to Cæsar, saying, that he himself is Christ, a King, and they were not Cæsar's Friends who said otherwise. Luke 23. 2, &c. Upon which he was cast, condemn'd, and put to Death, and the Inscription wrote over him (to justify his Crucifixion) was, **THIS IS THE KING OF THE JEWS**; tho' he was altogether innocent, *Having done no Violence, neither was Guile found in his Mouth*; but under all their Mischief and Spight, with Meekness and Patience committed himself to Him, who judgeth righteously; giving us therein also an Example, how we should behave ourselves under like Circumstances.*

And so they dealt with his Followers afterwards. Did they not draw Jason, and the Brethren unto the Rulers of the City? Crying, *These that have turned the World up-side down, are come hither also. And these do all contrary to the Decrees of Cæsar, saying, There is another King, one JESUS*; and they troubled the Rulers of the People when they heard these Things. Acts 17. 6, 7.

And so they laid many and grievous Things against Paul, which they could not prove; viz. That He was a pestilent Fellow, a Mover of Sedition throughout the World. Acts 25. 7, and 24. 5. And what was this for, but the Preaching and Practising the Precepts and Doctrine of the Gospel, to make Men holy and happy?

And did they not so deal with the Christians, in the Day

Days after the Apostles; as *Justin Martyr's* and *Tertul-
lian's* Apologies, and *Origen's* Defence against *Celsus*
make manifest? How all manner of Evil is charg'd
against the Dissenters in those Days falsely? How Vi-
cious and Seditious in their Conventicles? What De-
spisers of Dignities? What Enemies to *Cesar*? And
whatever Publick Evil or Calamity befell, it must be
laid to the Christians Charge; and to the Lyons they
must go, right or wrong, for the same. If *Nero* has a
Mind to burn *Rome*, it is but laying it to the Christians
Charge, and that's enough.

And was it not just so they dealt with our Fore-Fa-
thers, the *Waldenses*, *Wicklivists*, *Lollards* and the *Pro-
testants* in the *Marian* Days, as Turbulent, Factious, Se-
ditionous Resisters of Authority, &c.?

And may we not truly say, as it was then, so it is
now? And may not you your selves, who so carry it to
your Dissenting Brethren, expect the same Measure from
that Generation of Men, if they should get an Advan-
tage again in this Nation? as our Saviour tells you,
Mat. 7. 1, 2.

It is no new Thing, you see, to have Innocency and
Truth falsely and injuriously charg'd, and treated as Se-
dition and Treason.

And may not the Dissenting Party, notwithstanding
all the Rage, Noise and Clamour, the many Provocations
by malicious Persecutions, invading of Properties, Privi-
ledges, &c. Worrying of Informers and Soldiers, Fines,
Confiscations, Imprisonments, yea, Deaths, both in City
and Country these Two and Twenty Years, challenge
the worst of their Enemies to come forth and produce
any one Thing wherein the *Dissenters* (as *Dissenters*) are
justly to be charg'd with Sedition, Treason or Rebellion,
[in this Nation,] but that under all they have behav'd
themselves meekly, patiently and submissively, as be-
comes their Holy Profession?

And as for this horrid Slander of being all engag'd in
a Late Plot, [their Principles leading thereto] 'tis like
all the rest. If to have been under the highest Provoca-

tions, and in the Exercise of the greatest Patience under them, renders them guilty, it may be something. Otherwise, if Proofs be necessary to make People guilty, Why have not the Witnesses appear'd? But this is but a Pretence; for have they not suffer'd long before any Plot was talkt of?

But as to this, 'tis said, Have not several been imprison'd, some fled, and others executed about the Plot?

That several have been imprison'd, some fled, and some executed, who have been reputed *Non-Conformists* is very true; and so have many more of the *Conformists*. I presume, Four for one of the other: Will it therefore be a fair Way of Arguing, Because so many of the *Conformists* are said to be in the Plot, therefore all the *Conformists* of the Nation are guilty, and ought to be severely handled? I remember it was thought a very unfair Way of proceeding of Old, because *Coll. VVagstaff* transgress'd in the *VWest*, that therefore my Lord of *Kingstone* must be punish'd in the *North*; nay, the whole Party decimated for the same.

If some of the *Non-Conformists* are found tardy on good Proof, let them suffer the Penalty of the Law; but let not the Innocent be judg'd and punish'd with the Guilty, much less let not the Principle of *Non-Conformity* be judg'd because some have miscarry'd under that Profession; for by that Rule may not the Purest State of the Church both in the Old and New Testament, be censur'd and judg'd, who had their *Chora's*, *Judasses*, and *Diotrephes* amongst them? His Majesty in his Speech to both Houses gives us a good Rule hereupon, viz. *Let us look forward and not backward, and never think of what is past, except Men put us in Mind, by repeating Faults we had forgot; and then let us remember no more than what concerns those very Persons.*

But have they not appear'd of late Years, very zealous and forward in Elections of Parliament-Men, and other Publick Officers in City and Country?

It is true, they have so; and so have the *Conformists* also, ten for one to their Number, both in City and Country.

Country ; but what Transgression is that ? What Law have they broke, in Voting according to their Consciences, by endeavouring to bring such into Trust and Authority, as they have judg'd most Able and Honest to serve their Country, in a Time when we are told by the King and Four Parliaments, of a *POPISH PLOT* to subvert the Government, and to ruine us in all our Concerns ?

But this as to Heresy, Schism, Treason, Rebellion, and Plotting (that are charg'd upon us) I do ingeniously and fully so far own and acknowledge in my own Behalf, and in all others that I know of this despised reproached Number, that ' If to worship the God of our Fathers in the Way of his own Appointment, believing all Things which are written in the Law and Prophets, be esteem'd Heresy, we are Hereticks; [as K. Charles I. answer'd the *Popish* Marquees, as before.]

That if in Dr. *Pierce's* Words (to justify the Schism and Separation from *Rome*) ' To have Recourse to the Scriptures, consulting those Oracles, how Things stood from the Beginning, and only separating from them, we find Separatists from the Primitive Church and Truth ; we make a Secession that we may not partake of the [*English Roman* Schism, and answering the Lord's express Command, *Come out from amongst them, be ye separate, &c.* 2 Cor. 6. Rev. 18. 4. be to be esteemed Sedition, Schism and Separation, we are Seditious, Schismatics, and Separatists.

Prim. Rule of Reformation.

If to own the Sovereignty of Christ (by whom all Things were created, and by whom all Things consist, who to this End dy'd, Rose again, and Reviv'd, that he might be Lord both of Quick and Dead, to whom the Father hath giv'n all Power, both in Heaven and Earth, King of Kings, and Lord of Lords) and Powers and Potentates as under him, in Conscience to him, to whom you own every Knee must bow ; and the King is but next, and immediately under him, Supreme Head and Governour in all Causes Ecclesiastical and Civil, it being also stamp'd on our Coyn, *Christo Auspice*

spice Regno. [Christ the Kingdom's happy Guide.] If the owning and asserting his Sovereignty in chief, be Treason and Rebellion, we own we are such Traytors and Rebels.

If in our Places and Stations, to endeavour the Defence of the *English* Government, Laws, Liberties and Properties, and to keep out the *Pope's* Foreign Usurp'd Power, who has heretofore so Tyranniz'd over Prince and People, both as to their Bodies and Souls, in these Nations, and to which, all who have taken the *Oath of Allegiance* are so solemnly engag'd, be to be esteem'd Plotting and Plotters, we own ourselves guilty of that Plot.

The CONCLUSION.

THUS, SIR, you have at your *Friendly Call* and *Invitation*, a Fair and Impartial Examination of the Merits of the Cause, giving you the different Sentiments of the Guides on both Sides, in the most material *Objections* made by the one, and the candid *Answers* of the other; and how far your own Principles and Practice in Separating from Superstitious, Idolatrous and Persecuting, Bloody *Rome*, justifies, in many Things, their Principles as well as Practice, in Separation from you, walking in their Steps. The Substance whereof, for a Conclusion, I shall briefly sum up, with some Reflections thereon in the following Queries. *Viz.*

* *Costerus*
Inft. Chrft.
l. 2. c. 1. *Hæc*
Sacris Literis
non prohiberi
atq; sine pecca-
to fieri possit,
quia ubi non
est Lex ibi nec
prevaricatio.

Query 1. If your Answer to the Papists * calling for your Negative Proof from the Scriptures, against their Idolatrous, Foppish and Un-written Traditions be good against them; *viz.* That there needs no Negative Proof to disprove them, because they are not contain'd in OUR ONLY RULE OF FAITH, THE BIBLE; *Page 5.* Then whether the same Answer be not good from the Dissenters, when you

De Laune's Plea for the Non-Conformists. 37

ask them the very same Question (which carries in it the whole of the Controversy, as Dr. Stillingfleet observes, p. 4.) viz. *That there needs no Negative Proofs to disprove all the Rites, Services and Ceremonies in question, because none of them are contain'd in our ONLY RULE OF FAITH, where they say, They no more find National, Provincial, Diocesan Churches (your Government by) Lord Arch-Bishops and Bishops, Deans, Arch-Deacons, Parsons, Vicars, Curats, Chancellors, Officials, your Consecration of Churches and Priests, your Priest's Garments, Altars, Liturgies, Singing-Service, Letanies, Bowing, Crossing, Kneeling at the Sacrament, Holy-Days, Fasts, Feasts, Vigils; than the Popish Holy Water, Salt, Oyl, Spittle, Baptizing of Bells, Exorcisms, Conjurations, Bowing to Images and Altars, and other such like Fopperies. Pag. 6, 7, 8.*

Query 2. If your own Pens declare, that to enjoyn Unnecessary, or Indifferent Things, viz. Things not contain'd in the Scripture, in God's Worship and Service, as necessary, ought to be reputed an Adding to God's Word, *a Teaching for Doctrine the Commands of Men*, Superstition, Will-Worship, or Worshipping God in vain, as p. 12, then how can you avoid the same Charge brought against you by the Dissenters, when you (as self-judg'd and condemn'd) do the same Things? For are not your Rites and Ceremonies confess'd by you to be *Indifferent Things*, as p. 9, 10. impos'd upon Dissenters as absolutely necessary, to the Excommunicating, or as much as lyes in you, Damning their Souls, Ruining their Bodies and Estates, who conscientiously scruple and refuse them, as p. 11, 12, 13.

Query 3. If you declare the Rites, Services and Ceremonies in the Liturgy are of *Primitive Antiquity*, and not of *Popish Novelty*, as p. 14, 15. and that you have left (or separated from) the Church of Rome, because they have left *Primitive Antiquity*, and therefore the Dissenters have no Cause to boggle at, or scruple them as Popish. But if it appear to be quite otherwise, as the Examination of each particular seems to demonstrate; as

16, 17, 18, 19, 20, &c. viz. That they are not of Primitive Antiquity, but of Popish Novelty, and all of them fetch'd from the Institution of Popes and Popish Councils and Canons, and not from Jesus Christ, and his New Testament Canons: If so, then *First*, Whether you do not betray much Rashness and Weakness (not to say with the *Protestant Reconciler*, one of your own) Falshood and Hypocrisy? And *Secondly*, Whether you do not thereby justify the Dissenters Separation from you, as warrantable, because they separate from you, for being in the Practice of Popish Superstition and Un-written Tradition, because they are expressly commanded by Christ, *To separate, and come out from such unwarrantable Practices*, 2 Cor. 6. 14, 15, 16, 17, 18. Rev. 18. 4. *Lest partaking of such Sins, they share of the threatned Judgments*? It being very dishonourable as well as dangerous to halt betwixt two. If God be God, he (but if *Baal*, he) is to be served and followed.

To which purpose we find in that most remarkable Letter of Bishop *Hall* to Dr. *Laud*, afterwards Archbishop of *Canterbury*, that which is very instructive upon this Account, whereof therefore, I shall presume to give you this following Part of it; viz. 'Resolve (*saieth he*) one Way, and know at last what you do hold, and what you should cast off, either your Wings or your Teeth; and loathing this Bait, like Nature, be either a Bird or Beast: If you must begin, why not now? It is dangerous Deferring that whose Want is deadly, and whose Opinion is doubtful. God cryeth out with *Jehu*, *Who is on my Side? Who?* Look at least out of your Window to him, and with a resolute Courage cast down this *Jezebel*, &c." Thus far the good Bishop. Which is a good Caution against Indifference, and Lukewarmness in the Service of Christ, agreeable to our Saviour, Rev. 3. to *Laodicea*, *I would thou wert either cold or hot, &c.*

Query 4. If your selves have judg'd Popish Imposition and Persecution for Conscience, to be Antichristian, Wolfish and Beastly, wholly contrary to Christianity, and

and the Lamb-like Nature of Christ; and that 'tis Injustice and barbarous Cruelty to afflict Men for what they can't help, and a plain Rebellion against God, by wresting his Scepter, and usurping his Empire over Conscience, out of his Hand, the Principle itself being so much decry'd by so many of your great Men, as well Kings as Parliaments; as p. 51, 52.

Then whether you doing the same thing, viz. Imposing on the Consciences of your Brethren, and Persecuting them with so much Cruelty, to the Ruining, as much as lies in you, both their Souls, Bodies, Liberties and Estates, be not to be self-judg'd with a Witness? 2dly. Does it not greatly justify the former Popish Cruelties (and make way for new ones) over Protestants, as well as contract their Guilt, appearing thus in their Spirit and Practice, as Christ told the persecuting Jews in that day, that they thereby fill'd up the measure of their Fathers, &c. and brought the Guilt of the former Blood on themselves, ev'n from the Blood of righteous Abel, &c. 3dly. Is it not a wonderful Contradiction to abet, succour and relieve the *French Presbyterian* Dissenters, under their cruel Persecutions for their *Non-Conformity*, and yet at the same time to exercise all that Cruelty, Ruin and Destruction to the *English Presbyterian* Non-Conformists, like the *Scribes* and *Pharisees*, who built the Tombs of the Prophets, and at the same time kill'd the Prophets. And 4thly. Whether you do not hereby raise a mighty Cry of Christ's poor Lambs (appointed by you to the Slaughter) against you to their Lord and Master, and who may thereupon say to you, as to persecuting Paul of old, *Why do you persecute me? 'tis hard for you to kick against the Pricks.*

But 'tis possible you may say, That the Persecution is not from you, but barely the Prosecution of the Laws we transgress, which if we break we must thank ourselves, & not complain of you.

So said Bonner of old to the Martyrs in Q. Mary's Days, and so said the *Scribes* and *Pharisees* of Christ, They had a Law, and by their Law he ought to dye. But you know 'tis a Maxim in the English Law, 28 H. 8. That if any Law, Usage or Custom be contrary to God's Law, they are null and void in them-

themselves. And how much such Laws so rigorously put in force against Dissenters, are against both the Law of God and Nature, you have by your own Pens decided, and do also know what the proper Interpreters of the Law have said of 'em, viz. that *Protestant Dissenters* are not intended by them, but the *Papish* only; as p. 47, 48, 49, 50.

And as for the severe Penalties inflicted on Dissenters as seditious and riotous for their Assembling together to worship God, as tho' they thereby infringed the Law, and violated the Publick Peace; and for which they have in these three last Years suffer'd in their Estates and Trades, at least two Millions (as suppos'd) contrary to the true Intent and Meaning of those Statutes, if the Maxim of the Law be true, that *The Intention makes the Legal Trespass*, both as to TREASON, Felony, Murder and Riot; Twenty Three Years Experience evidencing their quiet and peaceable Behaviour, and that they have been as far from Sedition and Riot (as the Law defines) as any in the Nation.

Lamb. Ejrenar.
cha, p. 175.
ch. 4.

Lamberd our great English Lawyer, defining a Riot, tells us, 'Tis where three or more Persons be disorderly assembled in Armour, with an Intent to commit with Force and Violence an unlawful Act; and that great Numbers being assembled together make no Riot, 'till such a riotous Intent be known; quoting these following Statutes, so defining it, 13 H. 4. c. 7. 2 H. 5. c. 8. 4 H. 7. c. 13. 2 Edm. 3. c. 3. 2 R. 2. c. 6.

But have you disown'd and witnessed against the Cruelties exercis'd, and done what you cou'd to prevent them; or rather with *Edom* stood on the other side? *Obad. v. 11.* and help'd forward your Brethren's Afflictions, and by your Presses, Pulpits and Addresses, and cruel Courts, further'd it all that lies in you.

Query 5. If you declare, that 'tis no sinful Separation to separate from those who separate from the Truth and true Church, but a Duty to God and ourselves, to free us from Sin and Suffering, as p. 71. Then if you yourselves have made a Separation from the Truth and true Church, you not only reproach your own Separation from Rome, but justify your Brethren from you, as warrantable by your own Principles; *Who*

art thou that judgest another, and dost the same things, &c ?

Query 6. If by your own, as well as Scripture Rules, 'tis no Sedition nor Contempt to Authority, not to obey the unlawful Commands of Magistrates in the things of God, as . 64, 65, 66. Then whether your *Dissenting Brethren* are not most injuriously dealt with by you, for that great Out-cry gone out against 'em from your Pulpits and Presses, for *Sedition and Rebellion* ? when 'tis only in the Matter of their God you have to accuse 'em, and for their saying with the Apostles, *It is better to obey God than Men*; there being in truth no more Sedition nor Rebellion to be found either in their Principles or Practice, than your own.

Query 7. If all this be true, then whether it does not very much explain that usual Saying, *That Popery is rather to be chosen than Presbytery*; and that 'tis better to be a *Papist than a Presbyter* ?

Thus, Sir, you have something which the *Dissenters* have to say for themselves, hoping it shall not be judg'd either Unreasonable or Unseasonable, to present to you this their last Defence, and give you thus *the Merits of the Cause*, not only from your Call so to do (and a Silence thereupon might either bespeak consenting Guilt, or prevent a satisfying Reply to our conscientious Scruples) but also the many severe Pressures and Sufferings we lye under from you for our *Non-Conformity*, which may plead some Excuse for this *modest Plea*; Loosers being admitted the Liberty of speech, as *Sick Men* to groan, and the *Afflicted* to cry; therefore may we not hope for a fair Admission of our *Plaint* for present, as better Usage for the future, since we have not to do with savage *Indians*, nor brutish *Irish*, *Massacring-Cut-throats*, worse than *Canibals* (to whom all Reason, Right and Truth is inaccessible) but with our own Country-men, Neighbours, Fellow-Citizens, Acquaintance, Relations, Gentlemen, Scholars, with Men professing the same *Protestant Religion* with ourselves, and with so many who have offer'd Reasons and Arguments to us, and may therefore hope, they'll receive from us (how else can they answer our *Scruples*) and not stop our Mouths with *Goals, Pillories and Halters* (say what they please, to render us and our Principles obnoxious, and

refuse and reject our just Defence, it being below *Common Ingenuity* to challenge an Adversary to the Field, and when he appears, cause him to be disarm'd, gagg'd and bound and then manfully cudgel him, and boast of a Conquest, (as if it be it from us so to think) and particularly since you yourselves lye under the same Censure of *Schism, Heresy* and *Sedition* from the *Popish Party*, as we from you, and have given the same Arguments to justify your Separation from them, as we from you; so that there wants nothing but *Demonstration, Candor* and *Charity* to set all honest *Protestants* to rights.

But especially living under a Prince, who has express'd so much *tender Regard*, and so many *Promises* to *tender Consciences*, who live peaceably, and who is of that *Sagacity* and *Prudence*, to judge, whether 'twill be more for his Interest and Profit to root up and destroy such an innocent peaceable and profitable People, and suffer their Substance to be tak'n from 'em (as some wicked *Hamans* may suggest and provoke) or with the *Eastern Monarchs* (in like case to let such cruel *Harpies* and bloody *Incendiaries* against the innocent *Non-Conformists* of this Day, feel his just Rebukes as *Esth.* 7. 10. 8. 11, &c. *Dan.* 3. 29. 6. 24. And as to enrich the *Treasury*, whether 'tis not like to be more effectual & just to do it with *Popish Emoluments* yet remaining in the Nation, and to take up where *H.* 8. left, and make thorough Work of it.

Lastly, To conclude, be pleas'd in your own Words to be exhorted, That laying aside all *Prejudices, Favour* to, or *Admiration* of *Mens Persons, evil Affection, Love* of a *Party*, or *carne Interest* to byass your Judgment, you would impartially weigh & consider the Arguments herein propos'd, being diffident of your own *Apprehension*, and indifferent to either part of the Question; and think it no shame to change your Mind when better Reason is offer'd you; for the *Dissenters* desire none to be their *Proselytes* any further than they give *Scripture* and *Reason* for it; resting very confident, that if they cou'd prevail with People equally to hear both Sides, and diligently to examine the Merits of the Cause, their Churches would ev'ry Day gain more Ground amongst wise Men; so saith also,

Your Friend and Servant, Thomas De Laune

Ἐικὼν τοῦ Δεσποῦ:

O R, T H E

I M A G E of the B E A S T.

Shewing, by a Parallel Scheme,

What a *Conformist* the Church
of *Rome* is to the *Pagan* :

A N D

What a *Non-Conformist* to the
CHRISTIAN CHURCH, in its Rites,
Services and Ceremonies, the better to
Exemplify the True and False CHURCH.

By T. D.

Obad. 6. *How are the hidden Things of Esau sought out?*

Dan. 3. 17, 18. *Our God, whom we serve, is able to deliver us, and He will deliver us: But if not, be it known, that we will not serve your Gods, nor worship the Golden Image that ye have set up.*

Rev. 14. 9. *And the Angel said with a loud Voice, If any Man worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of God, which shall be poured out without Mixture, in the Cup of his Indignation.*

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To the READER.

READER,

YOU have here a brief, and I hope, satisfactory Account (from many Learned Authorities) of the Rise and Original of many of the Rites and Ceremonies now in Question (which have, and do occasion so much Trouble and Distress) the only Right Way to end Disputes, and which was the Method Christ took with the Pharisees, Mat. 19. 8. and which Dr. Pierce so wisely observes from him, in confuting the Papists: Whereby it is easily discern'd what is from above, and what from beneath; what from God, and what from Man. This proves their Rise and Birth to be many Hundred Years before Christ, therefore not from him for Christian Service.

The Learned Causabon in his Original of Idolatry (written in French, and collected (as his Epistle tells us) from Eusebius's Commentaries, Translated by Mr. Darcy) says, p. 73.

That the main and principal Parts of the Mass are digested and brought in by Numa Pompilius [the second King of the Romans, a great Magician, about 700 Years before Christ, p. 37.] The further Additions were invented by other Roman Pontiffs, and especially by a Monk, call'd Gregory, the first of that Name, who attain'd the Papacy, being instructed in Pythagorical Magick and Philosophy, having also study'd the Laws of King Tullus Hostilius, Successor to Numa, and to the End he might perpetuate his Name, instituted divers Additions to the Mass, &c.

You have therefore (for your better Information) this Parallel-Scheme here presented to you, of the Pagan and Papal Rites and Ceremonies, where you find the great Harmony and Agreement that is between them therein (the Child being not more like the Father, than Rome Papal is to Rome Pagan in its Ecclesiastical Rites and Service) and therefore is it
not

not significantly by the Holy Ghost stiled, The Image of the Beast, Rev. 13. 14, 15, &c. And did it not prove the healing the Deadly Wound giv'n to the Dragonical Beast? Ver. 4. And who you'll find not to be in greater Non-Conformity to the Pagan, than to the Christian Church, of which you have a brief Prospect from the Scripture, the true Standard to try and judge all Images and Idols by.

But you'll say, Why do you give the Heathen the Denomination of a Church, Is that proper? Yes, Why not? Do you not read of the Church of Evil-Doers? Psal. 26. And Synagogue of Satan, Rev. 2. And I know no Reason why Rome Pagan the Mother, may not be so call'd, as well as Rome Papal, the Daughter, who fetches so much of her Ecclesiastical Policy, Church-Rites, Services and Ceremonies from her. But did not Pagan Rome kill Christ, and disown Christianity, which Papal Rome did not? It is true, Rome Pagan did murder Christ in his Person, and so doth Rome Papal in his Members, which is killing him afresh; and tho' in Words, they seem with Judas to say, Hail Master, and kiss him, with a Jesu, Jesu, yet in their Words they Deny, Betray, Sell and Crucify him; and by blasphemous Traditions and impious Superstitions, make void his whole Law, usurp his Throne and Authority, sit in the Temple of God as God, changing Times, Laws, and Ordinances.

As to the Authorities to justify each Particular, which you might have expected under each Head, I must refer you to a larger Piece treating thereof, which doth it very distinctly, this being but the Epitome of it, tho' in general, you may understand the following Authors have been consulted hereupon, viz. Plutarch in Numa, Tacitus, Titus Livius Decad. Pliny, Alex. ab Alexand. Blund de Rom. Triump. Durandus, Darcy's Translation of Caulabon, Dr. Moore's Mystery of Iniquity, and that late Worthly and most Excellent Piece, call'd Pagana Papismus, &c.

Thine in the Service of Truth, T. D.

Ἐκὼν τῷ Δεῖξαι.

O R, T H E

IMAGE of the BEAST:

Shewing, by a Parallell Scheme,

What a *Conformist* the Church of Rome is to the *Pagan*:

A N D

What a *Non-Conformist* to the *Christian Church*, in its Rites, Services and Ceremonies.

The *Dragonical*, or *Pagan Church* consisteth in, viz.

I. Its Head.

THE Emperor of Rome, presiding by the Policy of Hell, over all Ecclesiastical Affairs, as well as Civil, was call'd *Pontifex maximus*, or *High Priest*; to whom was giv'n *divine Honour*, and Prostration at his Feet: And as Head of the Church, or *High Priest*, had *First-Fruits*, *Anates*, *Oblations*, &c. paid him, and also a *Purpurate Synod*, or Princes in Purple to assist him.

The *Beastly*, *Papal Church* is conformable to the *Pagan* in,

I. Its Head.

THE Pope of Rome presiding by the Policy of Hell, over all Ecclesiastical Affairs, claiming the Civil, is also call'd *Pontifex maximus*, or *High Priest*; to whom *divine Honour* is giv'n, and Prostration at his Feet: And as Head of the Church and *High Priest*, has *First-Fruits*, *Anates* and *Oblations*, &c. paid him, and a *Purpurate Synod*, viz. *Cardinals* in Purple to assist him.

The *Christian Church* consisteth in, viz.

I. Its Head.

Neither Emperor, Pope, nor King, but *Christ* himself, to whom the Father has committed it, having purchas'd it also with his own Blood, who as *High Priest* and King, is the alone Author, and Institutor of its Order, Rule and Worship, with all Things that belong thereto, and necessary to be observ'd therein; to Whom *divine Honour* is duly paid; GOD blessed for ever, the Government on his Shoulders, without any *Catholick Vicar* to assist.

2. Its

2. Its Members.

The Members and Parts of the Church were the Parts of the Empire, as divided into Ten Parts, *Horns* or *Kingdoms*; and those Ten *Kingdoms* distributed into *Nations*, *Provinces*, *Diocesses* and *Cures*, under respective *Governors*, *Civil*, *Military*, and *Ecclesiastical*.

2. Its Members.

The Members and Parts of this *Catholic* Church, are the Parts of the Empire, as divided into Ten *Horns* or Ten *Kingdoms*; and those Ten *Kingdoms* distributed into *Nations*, *Provinces* and *Diocesses*, and *Parishes*, for the better Administration of *Papal* Jurisdiction.

2. Its Members.

The Members of the *Christian* Church are not any *Empire*, *Region*, *City*, *Diocese*, or *Province*, but only such of the Faithful, or Believers in all Parts of the World, who are call'd to visible *Sainthood*, and orderly put together into distinct *Congregations*, as Christ has directed in the *New-Testament*.

3. The Gods worshipped.

Besides their Supreme God *Jupiter*, or *Jove*, whose Name they deriv'd from *Jehovah*, the Governour of Heaven and Earth, they had divers inferior *Deities*, *Gods*, and *Goddesses*, whom they divinely worshipp'd; viz. *Diva Vesta*, (*Juno* or *Luna*) the Queen of Heaven (and Mother of God) with *Saturn*, *Mars*, *Venus*, *Mercury*, *Phæbus*, *Bacchus*, *Vulcan*, to whom they, as their *Numens*, *Heroes* or *Intercessors*, built *Temples*, erected *Altars* and *Statues*; dedicated *Feasts*, and call'd the Days by their Names; they had *Demons* *Ætherial*, and *Tutular* Gods and Goddesses, to be

3. The Gods worshipped.

Besides the Supreme God *Jehovah*, the Governour of Heaven and Earth they pretend to worship, they have divers inferior *Deities*, *Gods* and *Goddesses*, whom they divinely worship; viz. *Diva* or *Santa Maria*, the Queen of Heaven (and Mother of God) with *Divus Petrus*, *St. Paul*, *St. John*, *St. Thomas*, *St. Stephen*, *St. Andrew*, &c. To whom they, as their *Numens* or *Intercessors*, build *Temples*, erect *Altars*, dedicate *Feasts*; paying also so much Reverence to the *Pagan* Gods, as to keep up their Names in the Days of the Week, viz. *Sunday*, *Munday*, *Tuesday*,

3. In Worshipping the True God, only and truly.

Tho' there be that are called *Gods*, whether in Heaven or in Earth (as there be *Gods* many, and *Lords* many) but to us there is but One God, the Father, of whom are all Things, and we in Him; and One Lord *Jesus*, by whom are all Things, and we by Him; 1 Cor. 5. 6. Make no Mention of the Names of other Gods, neither let it be heard out of thy Mouth, Exod. 23. 13. Thou shalt have no other Gods besides Me, thou shalt not make to thy self any graven Image, or any Likeness of any Thing that is in Heaven above, or Earth beneath, Thou shalt not bow down thy self to them,

be apply'd to by several Vocations, Countries, Cities, Families, Orders, Sick Persons; as *Divus Neptunus* for Mariners; *Divus Pan* for Shepherds; *Diva Pales* for Husband-Men; *Diva Flora* for the Curtesan; *Diva Diana* for the Hunts-Men; *Divus Esculapius* for the Physician; *Divus Bacchus* for the Good-Fellow; *Divus Mercurius* for Trades-men; they had Gods for ev'ry Family, Country, City, Disease, as *Cant. ficat, Era*, &c. Besides in the *Pontifex Maximus* and Synod, was plac'd the Right of Apotheosis, or God-making; viz. To create and inroll some deceased Worthy in the Number of the Gods, to whom Temples, Altars, Orders, and Statues were appointed, and Festivals in their Names celebrated.

day, Wednesday, Thursday, Friday, Saturday; they have also Tutelar and *Ethereal* Gods and Goddesses, to be apply'd to by several Vocations, Countries, Cities, Families, Orders, Sick Persons; as *Divus*, or *St. Nicholas* for the Mariner; *St. Windoline* for the Shepherd; *St. John Baptist* for the Husband-men; *St. Magdalene* for the Curtesan; *St. Hubart* for the Hunts-man; *St. Crispian* for the Shoemaker, &c. The City, Country, Family, and Physick-Gods are innumerable. *St. George* for England, *St. Denis* for France, *St. Mark* for Venice, &c. Gods almost for every Disease; besides the God-making Power, that is in the Pope and Cardinals to canonize what deceased Worthy they please, and to appoint 'em Temples, Altars, Orders, Festivals.

them, nor serve them; for I the Lord thy God am a Jealous God; *Exod 20. 4, 5.* What Agreement hath the Temple of God with Idols? For ye are the Temple of the Living God. Wherefore come out from amongst them, and be ye separate, saith the Lord, and touch not the unclean Thing, &c. The Things which the Gentiles sacrifice, they sacrifice to Devils and not to God; and I would not that you should have Fellowship with Devils, *1 Cor. 10. 20.* *Rev. 18. 4.* *2 Cor. 6. 16.*

1. The Places of Worship.

Temples, or Fanes, both rich and magnificent, they built in the Names, and dedicated to the Honour of their Gods; as the Temple of *Jupiter*, the Capitol of *Rome*, was dedicated to him; *Vesta* the Q. of Heaven, and Mother of God, had

4. The Places of Worship.

They enjoy'd the Temples of the Heathen, only new consecrated, and dedicated them to their own Gods, to whom they gave new Names at their Christenings; as *St. Saviour's* for *Jupiter*, *St. Mary's* for *Vesta's* Temple; And so for the rest

4. In its Worship, respecting Place.

There having been no consecrated Place, or holy Ground since the Dissolution of the Temple, by God's Appointment to build Temples, or Holy Places of Worship; the true Worshipers, who worship the Father in Spirit and Truth, are

had a Temple, and Nunnery dedicated to her; and so had all the rest of the Gods, Saturn, Mars, Venus, Diana, Minerva, Neptune, Apollo, &c. yea, one to all the Gods, call'd **PANTHEON**. They build their Temples East and West, worshipping towards the East, by their *Auguri* and *Auruspices*, with many *Prayers*, *Ceremonies* and *Solemnities*. They consecrated first the Ground, and then the Temple upon which it was built; *Altars* were erected in them, and sumptuously adorn'd, and *Statues* plac'd in them with lighted *Candles*, which they worshipped. A Feast of *Dedication* was *Annually* kept, to the Honour of the *Dæmon* the Temple was dedicated to; which after their Religious Rites were over, was spent in *Reveling* and *Jollity*; and this, as *God's House*, they paid great *Reverence* to.

5. The Times of Worship.

They divided their Days into *Festi*, *Feast-Days*; *Profesti*, *Working-Days*; and *Intercisi*, half Holy Days; the *Feast-Days* they dedicated in the Name, and to the Honour of their Gods

rest of their Gods; *St. Peter's* for *Apollo's*. *St. Paul's* for the Temple of *Diana* (so it was at London) *St. Nicholas* for *Neptunne's*, & *All-Saints* for *PANTHEON*. They built new Temples East and West, and worshipped as the *Heathens* did, towards the East; and do by their *Priests* consecrate first the ground, then the Temple which stands upon it; *Altars* are erected in them, and sumptuously adorn'd, & *Statues* placed on 'em with lighted *Candles*, which they worship. A Feast of *Dedication* is *Annually* kept, to the Honour of the *Saint* the Temple is consecrated to, which is spent with *Reveling* and *Jollity*, and this, as *God's House*, they pay great *Reverence* to.

5. The Times of Worship.

They divided their Days into *Feasts*, *Fasts*, *Vigils* and *Working-Days* (as their *Kalendar* mentions) their *Feasts* dedicated in the *Names* and to the Honour of their *Saints* (or Gods)

are

truly his Church and House, wherever they meet, be it in Wood, Field, House or Barn; so saith the Apostle, with all, who in every Place call upon the Lord Jesus Christ, our Lord. 1 Cor. 1. 2. Whose House are ye Heb. 3. 8. The most High dwelling not in Temples, made with hands, as saith the Prophet; What House will ye build me? Or where is the Place of my Rest who fill Heaven, and Earth. Acts 7. 48. 49. No *Altars* and *Candles*, Worshipping East and West; or Feasts of *Dedication* in Christ's Church being all *Pagan* or *Idol* *pal* *Inventions*.

5. The Times of Worship.

The first Day of the Week is the *Christian Sabbath*, and the only standing Time for Rest and Worship to be observ'd Holy unto the Lord; The other six Days being

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Gods were very many, some of their Capital Feasts were these, viz. Their Saturnalia, kept several Days together in December, with Eul-games, Mrs of Misrule, Mascarading, and all Debaucheries; adorning their Temples and Houses with green Leaves and Boughs; the Epiphany, (from the Appearing of their Gods); their Proserpinalia, or Feasts of Candles in February; their Palelia, or Shepherds Feasts on Midsummer-Day; their Florialia on May-Day, with great Jollity by young People of both Sexes, scattering Boughs and Flowers, and dancing about May-Poles; their Ambervalia, or Procession, when they beg'd a Blessing of their Gods on their Fields and Fruits; the Feast of Easter to that Goddess in April; they had their Bachanaliam, their Cerialia, their Venalia, and their Panathanea, a Feast to all their Gods; Canonical Hours for Sacrifice and Devotion; and a Jubilee, or Year of Rest.

6. Its Priesthood.

They had Superior Priests, viz. Flamins, and Arch-Flamins, for Sacer-

are very many, some of their Capital Feasts are these; viz. Christmas (their Saturnalia) observed directly both in Time and Manner as theirs was, with Eul-Games, Mrs of Misrule, Mascarades, Debaucheries; adorning their Houses and Temples with green Leaves and Boughs; the Epiphany Feast as theirs; also Candlemas, the Purification of the Virgin Mary, in February, as their Proserpinalia, or Candle Feast; their St. John Baptist on Midsummer Day, as their Palelia; also Philip and Jacob on May-Day, kept as their Flora's Feast, Time and Manner; also Procession or Perambulation, in Rogation Week, Time and Manner, with their Ambervalia; also the Feast of Easter, Time, Name and Manner; they have their Whitsun-Ales for their Bacchanalia; their All-Saints for their Panathenea, Canonical Hours for Service, and a Year of Jubilee for Rest.

5. Its Priesthood.

Their Priests were either Superior, viz. Bishops and Arch-Bishops,

appointed for Labour, as the Fourth Commandment orders, viz. Remember to keep holy the seventh Day, six Days shalt thou labour, and do all thy Work. The Pope, that Changer of Times, saith, Thou shalt labour but three or four Days, the rest are his Holy Days; no Set-Times, either for Feasts, Fasts or Vigils, are appointed by Christ, which are only to be observ'd as Occasion is admistred; all their Holy Days and Festivals celebrated in Honour of the Papal and Pagan Gods, Numens or Demons, are an Abomination to the Lord, and a great Oppression to the Nations; God requiring but a seventh Part of Time for his Publick Worship and Service; and they exact half, if not two Thirds of it, for the Worship and Service of their Idols.

6. Its Ministry.

In Christ's Church there are only Two Sorts of Offices, and Officers

Sacerdotal Service in their Provinces and Diocesses; and *Inferior Priests*, distinguished by dignify'd Names, *Tonsures, Orders, Habits*; the Dignify'd Priests were those who attended on the Capital Temples, as the proper Priests of *Jupiter, Apollo, Minerva, Vesta, Diana, Venus, Cybele*, some of which were called *Dialis, Martialis, Quirinalia, Augures, Saliens, Fecials*. And more inferiour Priests who had the Care of the sacred Celebrations, in the Cures call'd *Curiones*; there were proper Habits for all the Priesthood, and particular *Vestments* for their *Divine Service*, viz. *Albes, Tunicles, Amicts*; they had *Tonsures* and *Shavings*, so the Priests of *Isis, Diana, Jupiter*; divers Orders of Priests, whereof most Cælebates, to whom Marriage was prohibited; as the Priests of *Vesta, Minerva, Apollo*, and those of *Cybele*; who were castrated, elected, and consecrated according to the Ritual of *Numa*, and put into their Cures by the *Pontifex*, maintain'd according to their

shops, for *Sacerdotal Service* in Provinces and Diocesses; or *Inferior*, distinguish'd by Dignify'd Names, *Tonsures, Orders, Habits*; the Dignify'd Clergy were those who attended the Capital, or Cathedral Churches, as *Deans, Chapters, Prebends, Arch-Deacons*: And the more *Inferior* Priests, who have Care of Sacred Celebrations in the Cures or *Parishes*, call'd *Curats, Parsons, Vicars, Deacons*, answering their *Curiones*; they have proper Habits for the Clergy, and particular Vestments for their holy Ministrations, viz. *Surplices, or Albes, Chasubles, or Tunicles, Vails, or Amicts*, to which they add *Coapes, Ephods, Miniples, Zones, &c.* They have *Tonsures* or *Shavings* of their Orders, and most whereof Cælebates, to whom Marriage is forbidden; Elected, and Consecrated according to the Pope's Ecclesiastical Canons, and put into their Cures by his Authority, maintain'd according to their Ecclesiastical Customs; the Popes by Annates, Oblations, &c. The Priests by

Officers (by the New Testament Appointment) viz. *Elders and Deacons*; the *Elders* to administer Ordinances, and to govern the Church. And *Deacons* to make Provision for, to visit, and take care of the Poor, none of the Ministry distinguish'd from the *Layery*, by Habits or Tonsures, which are all Pagan and Papal Inventions, and Abominations; the Prohibition of Marriage being a *Doctrine of Devils*; Elected and Consecrated according to Christ's Canons, by the particular Congregations, wherein they serve Christ; and according to Christ's Law and Primitive Practice, are maintain'd by the Voluntary Contribution of the Flocks they feed, and rule, having no *Benefices*, or forc'd Maintenance of Tythes to live upon.

their Ecclesiastical Constitution; the Pontiffs by *Annates, Oblations*; and the Priests by *Benefices, Offerings, Obsequies, &c.*

by *Benefices, Offerings, Oblations, Obsequies, &c.*

7. Its Rites and Ceremonies.

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Their principal Service comprehending most of their Rites and Ceremonies, was call'd the *Mass*, whereof ten principal Parts, viz. 1st. The *Asperges*, which was sprinkling with Holy Water at the Temple-Door, all that attended that Service for Sanctification. 2^{dly}, The *Procession*, when the Priest in his *Vest, shaven Crown, Taper* in his Hand, carry'd about *Shrines* with *Supplication* and *Thanksgiving*, with *Musick*. 3^{dly}, *Trimming Altars* with *Cloths, Lights* and *Images*. 4^{thly}, The *Confiteor*, making *Confession* and *Supplication* to the Gods. 5^{thly}, The *Vertegines*, viz. *Antick Postures* and *Gestures*, of the Priest at the *Altar*. 6^{thly}, The *Church Musick* *Vocal*, and *Instrumental*; putting up *Anticles, Paeans, Collects* to their Gods, with *Organs, Flutes, Viols, &c.* 7^{thly}, The *Natural Part*, offering

Their principal Service comprehending most of their Rites and Ceremonies, is call'd the *Mass*, where we find, 1st, The *Asperges*, or sprinkling with Holy Water at the *Temple-Door*, for *Sanctification*, all that attend the Service. 2^{dly}, The *Procession*, wherein the Priest in his *Vest, shaven Crown, Taper* in his Hand, carries about the *Relicks* or *Shrines*, with *Supplication* and *Singing* with *Musick*. 3^{dly}, *Adorning the Altars*, with *Cloths, Lights, Images*. 4^{thly}, The *Confiteor*, or *Confession*. 5^{thly}, The *Vertegines*, viz. *Windings, Turnings*, and *Lifting up* of the Priest's Hands. 6^{thly}, Their *Church-Musick*, *Vocal* and *Instrumental*; putting up *Songs, Collects, Anthems, &c.* With *Organs, Flutes, Viols, Voices*. 7^{thly}, *Offering Incense* with *Oodours*, and *Perfumes*. 8^{thly}, The *Offertory* or *Offerings*. 9^{thly}, The

No such Things in Christ's Service, by his Appointment, as *Liturgies, Litanies, Church-Musick, Organs, Flutes, Viols, Singing of Prayers, Anthems, or Collects*; no *Burning Incense, Odors, Tapers, Candles* upon *Altars*; no *Cringings, Crossings, Kneelings* at *Altars*; *Bowing* to the *East*; but *Praying* in the *Spirit*, and *Praising* in the *Spirit*, and *Receiving* the *Lord's - Supper*, the *Bread* and the *Wine*, according to his *Institution*, without all their *Pagan* and *Papal* *Inventions* and *Superstitions*.

In-

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8^{thly}.

Incense, Odours and Perfumes. 8thly, The *Offertory*, viz. Oblations and Offerings. 9thly, The *Round Host*, or small round *Loaves*, given to the *Communicants*. 10thly, The *Conclusion*, with *Its missa est*, pronounc'd by the *Priest*; they had many *Curvations*, or *Bowings*, *Fastings*, *Flagellations*, or *Whippings*, *Lying-Wonders*, by *Sorcery*, and miraculous *Appearing* of their *Gods*, *Dirges*, *worshipping* towards the *East*.

8. In its Imposition and Persecution.

They violently impose their *Service* and *Ceremonies*, not suffering the *Dissenting Christians*, to buy or sell; persecuting them to *Confiscation* and *Blood*.

Waver, or *Round Host*, given to the *Communicants*. 10thly, The *Conclusion*, with *Its missa est*, pronounc'd by the *Priest*; they have *Curvations*, *Flagellations*, *Penances*, *Lying-Wonders*, *Dirges*, *worshipping* towards the *East*. They have also several *Additions* to the *Mass*, as *Letanies*, *Epistles*, *Gospels*, *Canons*, *Tracts*, *Kiss-pix*, *Crosses*, *Kneelings*, &c.

8. In its Imposition and Persecution.

They violently impose their *Service* and *Ceremonies*, not suffering the *Dissenters*, to buy, or sell; but persecute them to *Confiscation* and *Blood*.

8. In its Love, Meekness, &c.

No forcible Imposition of *Christ's Service*, no *Persecution*, *Corporal Mulets*, and *Punishments* on *Dissenters* or *Gain-sayers*; but the *Exercise* of all *Love*, *Patience*, and *Long-Suffering*, with *Gentleness* towards them.

A
NARRATIVE
OF THE
SUFFERINGS
OF

Thomas De Laune,

For Writing, Printing and Publishing a Late Book, Call'd, *A PLEA for the NON-CONFORMISTS*; With some Modest Reflections thereon.

Directed to Dr. Calamy, in Obedience to whose *CALL*, that Work was undertaken.

By *THOMAS DELAUNE.*

Gal. 4. 16. *Am I, therefore, become your Enemy, because I tell you the Truth?*

Eccles. 5. 8. *If thou seest the Oppression of the Poor, and Violent Perverting of Judgment and Justice in a Province, marvel not at the Matter; for He that is higher than the Highest regardeth.*

1 Pet. 3. 14. *If you suffer for Righteousness sake, happy are ye; and be not afraid of their Terrors, neither be ye troubled.*

Printed in the Year, 1684. and Re-printed
1712.

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A
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Thomas De Laune, &c.

SIR,

I Am concern'd to acquaint you with my Case, and because possibly, some Affairs that are more considerable to you, may have diverted you from any Inquiry, respecting a Prisoner (whose Compliance to you made him so) I will give you a brief Account of the whole, and entreat you to give me some Resolution to some certain Things which I shall propose; which if fairly resolv'd, will, in my Opinion, prove a considerable Step to convince a great many *Scrupulous Consciences*, or else give a Check to Pulpit and Press-Challenges; and mollify the Hearts of such as so ruinously and severely persecute them, for such Scruples as are invincible by any other *Medium* than what you direct to, viz. Our ONLY RULE OF FAITH, the BIBLE.

My Case is briefly thus.

ON the Twenty-Ninth of November last, Late in the Evening, I was Apprehended by one Robert Stephens, a Messenger to the Press; and by him Carry'd before Sir Thomas Jenner, now Recorder of London, who ask'd me divers Questions, the most material of which are mention'd in the following Letter sent afterwards to him: By the same Recorder I was sent to the Compter in Wood-street, where I had most wretched Accommodation; I was turn'd in amongst the Common-Side Prisoners, where a hard Bench was my Bed, and Two Bricks my Pillow; and not suffer'd to see some of my Acquaintance that were Prisoners there, as Discreeters.

Next Morning Mr. Stephens got me call'd to the Lodge and to his Praise be it spoken, narrowly search'd me for Papers, but found none for his Purpose, and so let me to be turn'd in again; but a little While afterwards was sent by a fresh Warrant to Newgate. The Copy of which follows.

To the Keeper of Newgate, or his Deputy.

YOU are hereby requir'd to receive in your Custody the Body of Thomas D. Laune, and him safely keep, until he shall be deliver'd by due Course of Law; for that it appear'd before me, by his own Confession, that he is the Author and Pen-Man of a Certain Pamphlet, Entitul'd, A Plea for the Non-Conformists, and hath caused many hundred Sheets thereof to be Printed wherein are contain'd several Seditious and Dangerous Matters against the Government, and for that he refus'd to find Sureties to appear at the Next Sessions of the Peace to be held for the City of London at the Old-Bailly, and to be of Good Behaviour in the mean Time, and for so Doing this shall be your Warrant. Given under

of Thomas De Laune.

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Hand and Seal, this XXXth Day of November, Anno
Caroli Secundi nunc Angliæ, &c. 35. Annoq; Dom:
1683.

Tho. Jenner, Recorder.

Exam. per A. Nicolas.

By Virtue of that Warrant I was committed to *Newgate*, and lodg'd amongst *Felons*, whose horrid Company made a perfect Representation of that Horrible Place, which you describe when you mention *HELL*. But after Two Days and Nights, without any Refreshment, the Unusualness of that Society and Place having impair'd my Health, the Constitution of which, at best, is very Tender and Crazy; but I am now in the *Press-Yard*, a Place of some Sobriety, tho' still a Prison.

Some few Days after I sent the following Letter to Sir Thomas Jenner, and on the Eighth of December, by my Wife, another to you; the Words of the former were these.

To Sir Thomas Jenner, Kt, Recorder of London,

S I R,

‘YOU know I was committed Prisoner first to the
‘ Compter in *Wood-Street*, then to *Newgate*, by your
‘ Warrant. In my *Mittimus* ’tis said, that I refus’d to
‘ give Bail, which is a Mistake; for being ask’d by you,
‘ whether I would give Bail then? I said I could not,
‘ it being so late at Night, when I had no Opportunity
‘ to send to such as would Bail me, and being
‘ ask’d whether I would give Bail the next Morning?
‘ I said I knew not whether I could or not; because
‘ I was not certain, whether such, to whom I might
‘ have made Application, would do it or not: This was
‘ no Sullenness, nor Obstinacy in me, but what my real
‘ Apprehensions then were. Some Friends of mine,
‘ Free-Men of this City, went afterwards to be my
‘ Bail,

‘ Bail, but they were told you were not at Home;
 ‘ They made thereupon an Application to Sir *William*
 ‘ *Turner*, who refer’d them to you.

‘ It is said in the Warrant, that I confess’d I was
 ‘ the Author of a Libel, entitul’d, *A Plea for the Non-*
 ‘ *Conformists*; wherein are contain’d Things dangerous
 ‘ to the Government, of which thus much and no fur-
 ‘ ther is true; I confess’d before you, that I deliver’d
 ‘ a Manuscript of my own Writing to one *John How*,
 ‘ with that Title, in Order to be Printed; and that
 ‘ if the Print agreed with the Manuscript, I would own
 ‘ it, otherwise I could not; because the Misplacing of
 ‘ a Stop, the Mis-Printing of a Letter, or Syllable, or
 ‘ some other Errata’s of the Press, would alter the
 ‘ Sence ev’n to Contradiction of what was intended to
 ‘ be discuss’d; which was not as my Indictment words
 ‘ it, (in a Form of aggravating Terms) but in Order
 ‘ to a plain Disquisition of such Things, as Dr. *Calamy*
 ‘ from Pulpit and Press invited Dissenters to enquire
 ‘ into, as you may see in his Book call’d, *A Discourse*
 ‘ *of a Scrupulous Conscience*. There is nothing of Mat-
 ‘ ters relating to the Civil State, in what I am charg’d
 ‘ with, for I am not concern’d with that; but if the
 ‘ Guides of the Church (as Dr. *Calamy* calls the Bene-
 ‘ fic’d Men of the Church of *England*.) will make pub-
 ‘ lick Challenges, they should receive Objections with-
 ‘ out Punishing the Objectors, whose (suppos’d) Crime
 ‘ is only for obeying them; and that you know, Sir,
 ‘ is disagreeable to Justice.

‘ If any Thing I have done, falls within the Lash of
 ‘ the *English* Laws, *Fiat Justitia*: But I am satisfy’d, I
 ‘ have done nothing in this Point unbecoming an honest
 ‘ Subject, a Scholar, a Gentleman, and which is worth
 ‘ all, a Christian. I commit the whole Matter, with
 ‘ Respect to this Dispute, to that SUPREAM LE-
 ‘ GISLATOR, Who is without Exception, JUST;
 ‘ and Who will judge all that are subordinate to Him,
 ‘ which is all from

Sir, Your Servant, Thomas De Laune

To Dr. Benjamin Calamy, These.

SIR,

IN your Printed Sermon, entitul'd *Scrupulous Con-*
science; you know you gave a fair Invitation to
such as differ from you, to examine what each Party
(viz. *Conformists* and *Non-Conformists*) say for them-
selves, with Respect to the Rites and Ceremonies,
which the Guides of the Church impose on their
Members; and by Penal Laws on their *Protestant Fel-*
low Subjects, the *Non-Conformists*: Without Doubt
your Call to such, pre-suppos'd a Reply, by which
you expected, that there may be either an Opportu-
nity giv'n to you and your Brethren, to rectify what
Scrupulous Consciences misunderstand; or that there may
be some Relaxation procur'd of the Severity they
undergo, if their Dissent appears to be warranted by
that ONLY RULE OF FAITH, which Dr. *Stilling-*
fleet, and other Eminent Conformists call the BIBLE.

If you did not expect an Answer, or thought that
none (for Fear of the *Act of Uniformity*, &c.) would
make any Return to your Call; what can a Man of
Reason judge, but that it was a Florid Declamation,
or a Triumphant Harrangue, a meer Mockery and
Ensnaring of poor *Scrupulous Consciences*, when they
must be so muzzl'd, that they must not exhibit the
Causes of their Doubts. Sir, you know, that 'tis un-
equal to gagg the Respondent, when the Opponent's
Mouth is at Liberty; or to manacle the Assaulted,
when the Challenger flourishes a Menacing Sword.

Upon that Publick Call of yours, I adventur'd to
examine (with the most diligent Search I could make)
what each of the said Parties say for themselves; and
this not out of any Litigious Principle (that *Pruritus*
Disputandi) now too fatally grown Epidemical; but
to give such as are concern'd, Occasion to investigate
these disputed Matters to the very Foundation, to
the Clearing up of Truth in a Juncture when it can
never

never be more seasonable. What was digested, was intended to be sent you in a Manuscript, with some modest Inferences and Enquiries ; but on Recollection, I judg'd it would more answer your End, viz. Publick Information, to have such Arguments as are producible by the Dissenters, as publick as the Invitation you gave them from Pulpit and Press ; it being equal, that the Answer should be as spreading as the Objections.

I am far from the Vanity of pretending to be your Competitor in the Faculties of the Schools: I cannot judge of them any otherwise, than as unserviceable to Christian Religion, unless tinctur'd with that Grace derivate only from the Sanctifier of all Gifts, which I hope you partake of.

I am one of the meanest of the Flock, yet not below the Regard of the Shepherd of Souls, who is no Respector of Persons, and whose Example such as call themselves his Ambassadors ought to follow, And therefore, tho' some who pin their Faith on Canonical Sleeves, may censure me, for Opposing (or if I may use a Military Metaphor, taking up the Gantlet against a Man of your Figure) yet I can take up my Satisfaction in this, that it was not Pride, nor a Popular Itch, much less the Love of a Prison, influenc'd me to become an Answerer of your *Scrupulous Consciences*.

I could heartily wish (as a Mercy to these Nations) that all Religious Differences were compos'd by Evangelical Rules, and that all who own the Name of Christ, would serve him with one Heart, and with one Soul, and not tear each other to Pieces, which by Consequence, must expose them as a Prey, to such as gape for their Destruction.

If the Sanctions of Christ in the Old and New Testament, ought to regulate the Modes of his Worship, and that we are under an indispensable Obligation to obey that *Magna Charta* of Heaven, then let us either quit the Name of Christians, or act accord-

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ing to the Supream Law-Giver's Unrepealable Statutes, quite Exploding what's undeniably borrow'd from the *Pompilian* or *Pontifical Canons*.

' Some Sheets have been printed off, of what I intended to present to you, but the Messenger of the Press interrupted the Procedure, and got me committed to *Newgate*, where I am now confin'd. There is nothing done, nor was intended to be done, but a fair Examination of those Things your Sermon invited to, which I had thought (if esteem'd Criminal) should fall rather within the Cognizance of Divines, than the Men of the Law: For methinks the Pandects should not be the Oracles of Religion; and that Temporal Statutes should be so Civil, as to give Precedency to the Sacred Records.

' 'Tis possible, that Enquirers into Religion will look on it, as a preposterous Proceeding, and disagreeable to the Nature of the *Christian Faith*, to force Doubting Persons by *PENALTIES* to Embrace it; for that can never make them good Converts, but Hypocrites. May they not say, that 'tis an horrid Disparagement to the self-evidencing Light of the Gospel, if it cannot stop the Mouths of the Gain-sayers, any other way, than by the Rigid Execution of Acts of State? I cannot find, that Christ or his Disciples ever *Church-Cursed*, or *Newgated* Scrupulous Consciences to Conformity.

' My Confinement is for Accepting your Invitation to hear both Sides, and I appeal to you, whether it be Candid to punish me, for Obeying a Guide of the Church? I look upon you (*in Honour*) oblig'd to procure my Sheets (*yet unfinish'd*) a Publick Passport, and to me my Liberty, else I must conclude it Unfair; and that if the Irresistable Logick of *Goals* grows *Al-a-mode*, it will make the Reformation some pretend to, suspected to be very little Meritorious of that Name.

' *RELIGION* is a Sacred Thing, and has been most horribly abus'd by such as have super-added

R

their

their own Inventions, or those *Traditional Fopperies*, receiv'd from our Deceived and Superstitious *Ancestors*. I am satisfy'd, you as well as Dr. *Stillingfleet* will own (or there's no Debating with you) that the *Scripture* is our *Only Rule of Faith*; If so, pray let your *Scrupulous Consciences* be won to Conformity by *That*. All Men are not of Equal Capacity to apprehend Things doubtful, for if they had been so, there had been no Necessity of *Preachers*; for the Method of Convincing Men, is as plainly laid down in the *Bible*, as any Thing there; viz. By plain demonstrative Arguments, meek and winning Perswasions, not the Syllogisms of *Prisons, Pillories, &c.*

I beseech you, in the Fear of God, and as you will answer it to our Great Lord and Master, *JESUS CHRIST*, that without respect to any other End than the Good of Souls (as the Profession you take obliges you to) that you would treat *Scrupulous Consciences* as you would be dealt withal yourself: If they have no Reason for their *Dissent*, and will, without ground, suffer *Imprisonments*, with all the Ruinous Concomitants of so dismal a Circumstance, 'tis certain, that *Bedlam* is more fit for them, than such Places of *Confinement* as are appointed for Men in their Wits; and by Consequence, 'tis Pity to be so severe with such Simpletons. But if you will allow them any *Modicum* of Reason, then I appeal to all the Guides of the Church, whether it be not more consonant to the Precepts of our *Sovereign Legislator*, to confute them by his *Rules*, rather than by such Coercive Methods, which *His Majesty* judg'd Ineffectual in His Declaration of *Indulgence*, March 1672.

As *Truth* seeks no Corners, nor Suborners, and as *Real Beauty* will not be beholden to the Artificial Dawbings of a *Pencil*; so the *Christian Religion* (where professed in its naked Simplicity) needs no other Argument to beget *Proselytes*, than its own Lovely and Illustrious *Features*, altogether Plain, Honest, and every way Amiable, void of all Meretricious Gawdery,

or

or Majestical Pomp, which pleases only the External Sense.

I have no Malignity against any Person whatsoever, much less against your Church, or any of its Members; all I desire is, that *Scrupulous Consciences*, who trouble not the Peace of the Nation, should be dealt withal (at least) as *Weak Brethren*, according to *Rom. 14. 1.* and not Ruin'd by *PENALTIES*, for not swallowing what's impos'd under the Notion of *Decency and Order*, tho' Excentrick to the Scheme we have of it in our *Only Rule of Faith*. Sir, I entreat you to excuse this Trouble from a Stranger, who would fain be convinc'd by something more like *Divinity* than *Newgate*; where any Message from you shall be welcome, to

Your Humble Servant,

From the Press-Yard,
Newgate, the 8th of
December, 1683.

Thomas De Laune.

To this Letter, deliver'd by my Wife, I receiv'd an Answer to this Effect, *That if I had been Imprison'd upon the Account of Answering your Book, you would do me any Kindness that became you*: But not hearing from you, I sent the following Letter by my Wife.

Januarii Die Nono, 1683.

Reverende Vir,

Quod semel atq; iterum Concionatus eras, Typisq; mandaveras, de Dubitanti Conscientia, quotquot diversa sint Sententiæ circa quosdam Ritus ac Ceremonias, ad utriusq; Partis Rationes Examinandas, satis publice vocitaverat.

Tacentibus aliis, in illa re, tibi parebam; non litigandi Causa (impar enim est Congressus inter te, tantum Virum et me tantillum) sed ut hujusmodi Litem adimendi, sicuti praeceperas, adhibeatur Occasio.

Si propter tale (duntaxat) obsequium me Pœnas daturum, nescio quot, quibusve modis decretum fuerit; Nunquid nova vincendi ratio in sacris Paginis inaudita, apud quosdam Antesignanos exoritur?

Quid de his rebus sentiendum esse videatur, ex sacro Codice ac probatis Scriptoribus disquirere proposui (te cunctos vacillantes tam acriter invitante) ex illo Lumine Semitarum, ex illa Lucerna (Psal. 119. 105.) Rationes aliquot hauseram adversus varios ac multiplices Errores, qui in Ecclesiam irrepserunt.

Ea sola de Causa usq; ad Carcerem, ubi nihil amabile est, adductus sum.

Utrum istiusmodi Argumenta valuerint ad vestra Concionis vrbis probandas sub Iudice supremo Lis sit.

Anve tali modo ullus ex dubitantibus in spirituale cogitauerit Ovile, Iudex esto.

Nihil adversus Regiam Majestatem, nihil de Regimine Civili, nihil contra Monarchia Pacem asseritur.

De Rituum ac Ceremoniarum origine, deq; rebus qua specie veritatis, etiamsi parum recte, in dubitantes objiciuntur, sola Disertatio est.

Quid de me Curia decreverit, nescio; fiat summi Patris Voluntas. Universis qui Salutis humana Largitorem secundum Verbum ejus colunt, Pacem Internam ac Externam in hoc, Aeternamq; in futuro Seculo precatur,

Thomas De Laune

Ut Responsum aliquod, quod Theologum decet per Dilectissimam meam Conjugem, uti promisisti remittas, obsecro.

The English of which is thus:

January the 9th. 1683

Reverend Sir,

WHAT you once and again Preach'd, and then Printed, respecting a *Doubtful Conscience*, has loudly enough, call'd all such as were dissatisfy'd about some

some *Rites* and *Ceremonies*, to examine the Reasons on both Sides.

‘ Others being silent, I obey’d you in that Particular, not meerly to wrangle (for the Encounter is unequal, betwixt a Man so Eminent as you are, and so mean a Person as I am) but that an Occasion may be giv’n, in Compliance to what you desir’d, to conclude Controversies of this Nature.

‘ If meerly for such Obedience I must be punish’d, I know not how, nor in what Manner ; Is there not a new Way of Conquering [*Scrupulous Consciences*] unheard of in the Holy Scriptures, started by some certain Ring-Leaders ?

‘ I purpos’d, from Holy Writ and Approv’d Writers, to examine what we ought to judge of these Things. From that *Light of our Paths*, and from that *Lanthorn*, *Psal.* 119. 105. I gather’d some Reasons against those various and multiply’d Errors, which have crept into the Church.

‘ For that only Thing am I brought to a Prison, where there is nothing amiable.

‘ Whether Arguments of that Kind will prevail to prove the Suppositions in your Sermon, let the Supreme Judge determine.

‘ Or, Whether any of the Doubting Persons can that Way, be compell’d into the Spiritual Sheep-Fold, judge you ?

‘ There’s nothing against the King’s Majesty, nothing about the Civil Government, nothing against the Peace of this Monarchy, there asserted.

‘ The only Dispute is about the Original of Rites and Ceremonies, and some Things, which under a Shew of Truth, tho’ not righteously, are charg’d on Doubting Persons.

‘ What the Court will do with me, I know not, the Will of the Supreme Father be done. Inward and Outward Peace in this, and Everlasting Peace in the
‘ World

‘ World to come, to all such as worship the Saviour
 ‘ of Mankind according to his Word, is pray’d for,
 ‘ by

Thomas De Laune.

*I desire you to return me some Answer becoming a Divine,
 by my beloved Wife, as you have promis’d.*

To this Letter you answer’d by Word of Mouth to my Wife (for I had no Answer in Writing) that You look’d on yourself Unconcern’d, as not being mention’d in the Sheet you saw with the Recorder: To satisfy which Doubt, I sent you a Third Letter, with the first Sheet of the Book I am imprison’d for; which was a plain Demonstration that it was an Answer to your Call, you know the Letter was thus;

January the 14th, 1683.

S I R,

‘ **W**Hereas in Answer to my Two Letters, you said
 ‘ to my Wife, that my Papers no Way concern’d
 ‘ you, viz. such as I am indicted for; to satisfy you
 ‘ with Respect to that Matter, I here send you the first
 ‘ Sheet, and leave you to consider, whether in pure Ge-
 ‘ nerosity you are not oblig’d to procure a Prisoner,
 ‘ (whose Obedience to you made him so) his Liberty.

I am, Sir,

Your Humble Servant,

Thomas De Laune.

I appeal to your Conscience, whether I had not some Reason to expect some Return to these Applications?

‘ But I had none to any Purpose, and that too but
 in few Words by my Wife; I had some Thoughts,
 that

that you would have performed the Office of a Divine, in Visiting me in my Place of Confinement; either to argue me out of my *Doubts*, which your promised *SCRIPTURE* and *REASON*, not a *Mittimus* and *Newgate* could easily do. To the former I can yield ----- To the latter, it seems, I must. ----- This is a severe Kind of Logick, and will probably dispute me out of this World, as it did Mr. *Bampfild* and Mr. *Ralphson* lately, who were my Dear and Excellent Companions in Trouble ----- and whose Absence I cannot but bemoan, as having lost in them a Society that was truly pious, truly sweet, and truly amiable: But I hope, the God of Mercy will supply the Want, by a more immediate Influence of Comfort, than what can be obtain'd at second Hand.

On the Tenth of *December* Two Bills were found against Mr. *Ralphson* and me, by the *Grand-Jury* of *London*, whose Names are as follow.

Tho. Vernon.

Tho. Goddard.

Will. Gore.

Will. Wills.

Rand. Manning.

John Martin.

Richard Hows.

Tho. Hodges.

Joseph Woolhead.

Josias Ewth.

John Paine.

William Fazakerly.

Jos. Sparrow.

Joh. Reendal.

David Pool.

Ri. Beauchamp.

Rob. Minories.

On the 13th Day of the same Month, we were led to the *Sessions-House* in the *Old-Baily*; and then the Indictments were read in *English*, to which we pleaded *Not Guilty*. We desired Copies of the said Indictments, and Time to make our Defence 'till next Sessions; which the Court, after some Pause, granted.

The Substance of the Indictment against me was as, ----- *Juratores pro Domino Rege super Sacram. suum*
pre-

Presentant, quod Tho. De Laune, nuper de London. Gent. contemnens, &c.

In plain English thus, as to the material Part of it.

The Jurors for our Lord the King, upon their Oath Present, that Thomas De Laune, late of London, Gent. Not regarding his Due Allegiance, but Contriving and Intending to disquiet and disturb the Peace and common Tranquility of this Kingdom of England, &c. To bring the said Lord the King into the greatest Hate and Contempt of his Subjects ----- Machinating and farther Intending to move stir up, and procure Sedition and Rebellion, and to disgrace and scandalize the Book of Common-Prayer, &c.

On the 30th Day of November in the 35th of the King at London, in the Parish of St. Botolph without Bishops Gate, in the Ward of Bishops-Gate aforesaid, by Force and Arms, &c. Unlawfully, Seditiously and Maliciously did Write, Print, and Publish, and Caused to be Written Printed, and Published, a certain False, Seditious and Scandalous Libel, of and concerning the said Lord the King and the Book of Common-Prayer aforesaid; Entitul'd A Plea for the NON-CONFORMISTS.

In which said Libel are contain'd these False, Fictitious and Scandalous Sentences following; viz. ' The Church of Rome and England also, are great Transgressors to presume to vary from Christ's Precept, in Altering or Adding to the Form of Words, express'd by Christ in this 11th of Luke, for so they have done: They say, Forgive us our Trespases, as we forgive them who trespass against us; when there are no such Words in Christ's Prayer, his Words are, Forgive us our Sins or Debts, for we also forgive every one that is indebted to us. And (says the Indictment again) In another Part of the said Libel are contain'd these False, Fictitious Seditious and Scandalous Sentences following; viz. ' And may we not say, that in these following Particulars we do symbolize with Idolatrous Rome herein? First By Enjoyning and Imposing this (Here the Indictment

‘ makes an Innuendo) viz. Meaning the Book of Com-
 ‘ mon Prayer aforesaid) as a Set-Form; as they do with
 ‘ Penalties, contrary to the Scripture. Secondly, By an
 ‘ often Repetition of the same Form in the same Exer-
 ‘ cise, Three or Four Times, at least; *insomuch*, that in
 ‘ Cathedral Churches, it is said, or sung, ten or twelve
 ‘ Times a Day, contrary to Christ’s Express Words,
 ‘ that *When we pray, we do not make vain Repetitions as*
 ‘ *the Heathens do; for they think they shall be heard for*
 ‘ *their much Speaking.* Thirdly, By Enjoyning the whole
 ‘ Congregation, Men and Women, to repeat the same
 ‘ after the Priest, tho’ no such Directions by Christ :
 ‘ Nay, He forbids Women to pray, or prophesy in the
 ‘ Church. Fourthly, In Singing this Prayer in the Ca-
 ‘ thedrams by Responses of People, without the least War-
 ‘ rant from Christ for such Song-Praying. [Then the
 Indictment ends with a fearful Aggravation, that is] In
 Contempt of the King, and to the Evil and most Perni-
 cious Example of all such other Delinquents in the like Case,
 and against the Peace of the said Lord, now King, His
 Crown and Dignity, &c.

The Copy of the Indictment Signed

Wagstaff.

On the 16th of January we were call’d again to the
 Sessions-House, but there being some Tryals that prov’d
 very tedious, we were not brought on.

The next Day we were call’d to the Outer Bar,
 after the Attendance of divers Hours, in a Place not
 very lovely, and in the sharpest Winter that you have
 known, which ’tis likely prov’d the Original of that
 Indisposition, which carry’d my Two Friends beyond
 the Jurisdiction of Sessions, Bale-Docks, or Press-Yards,
 to a glorious Mansion of Rest.

S

Then

Then a Jury was sworn to pass upon us, whose Names were,

James Wood.

James Smith.

Bernard Mynn.

Thomas Fenny.

Kenelme Smith.

Mathew Walker.

Thomas Medcalf.

John Harbing.

Samuel Seale.

Laurence Weld.

John Callow.

Richard Johnson.

I desir'd my Indictment should be read in *Latin*, which was done. Then the Gentlemen of the Law, aggravated Things with their usual Rhetorick ----- One of them (I think the Attorney General) was pleas'd to say, That the Prisoner that stood there before (for Mr. *Ralphson* was try'd before me) did labour to undermine the *State*; and that Man (meaning me) would undermine the *Church*: So that to incense the Jury against us, he said, *Here's Church and State struck at.* Which Sir, was very improbable to be true; for 'tis wonderful, that any *Church* or *State* so potent as this, should fear Two such Underminers, as that Extravagant *Harangue* term'd us. For my Part, I cannot be righteously charged with any Attempt against either, unless my Obedience to you be so; and then if I be guilty, you that tempted me to it, can never prove yourself innocent.

Being desir'd to speak what I had to say for my self, I spoke the following Words, which One that knew me, took in Short-Hand, though without my Knowledge.

My LORD,

LAST Sessions I pleaded Not Guilty; that is, Not Guilty *Modo & Forma*; for I design'd not *Vi & Armis*, to raise Rebellion, Sedition, &c. I detest such Things;

Things ; He that swears in that Respect against me, must be perjur'd. ----- The Instances in the Indictment relate to no such Thing. My Lord, I pray you to trouble no Witnesses about me, I wo'n't prevaricate. I have written some Papers, Entitul'd, A Plea for the Non-Conformists ; not Instigated by the Feign'd Formalities in the Indictment ; but it was at the Loud Challenge of Dr. Calamy, one of the King's Chaplains, in his Discourse about Scrupulous Consciences, Dedicated to your Lordship ; wherein he call'd upon doubting Persons to examine what could be said on both Sides, which I did : Now since Publick Challenges are made to be Answer'd, to punish me for Obeying a Guide of the Church, is hard, very hard.

I desire that the entire Paragraphs may be read, from which the Crimes charged against me are infer'd. If Fragments only be produc'd against me, from which no perfect Sence can be deduc'd, I shall be Unfairly dealt with ; The Coherence of Sence in a Continu'd Discourse, not Scraps and Broken Pieces of Sentences, can demonstrate the Scope of an Argument.

If what I have written be True, 'tis no Crime ; unless Truth be made a Crime : If False, let Dr. Calamy, or any of the Guides of your Church confute me [as he promis'd, p. 25. of his Sermon aforesaid] by good Scripture and good Reason, then I'll submit. If the Latter Method be not taken, (I must repeat it) 'tis very hard, my Lord, 'tis very hard.

Here the Chief Justice interrupted me, addressing himself to the Jury, and expounded that Part of the Indictment which I excepted against ; saying, It was only for Forms-sake, and that any Breach of the Peace in the Sence of the Law, may be said to be Vi & Armis, by Force and Arms ; with some other Expressions to that Purpose. ----- To the Latter which I acknowledg'd, he said, after a Torrent of Aggravations, Gentlemen, If you believe that Man (pointing to me) viz. In what I had confess'd in Writing the Non-Conformist's Plea, you

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must find him guilty; viz. of the whole Indictment. And which they readily did accordingly.

The Next Day (viz.) the 18th. I receiv'd my Sentence; the very same with Mr. Ralphson: viz. (As 'tis recorded.)

Ad General. Quarterial. Session. Pacis Dom. Regis tent. pro Civitat. London. per Adjournament. apud Justice Hall in le Old Baily, London. die Mercurii scil. Decimo sexto Die Januarii, Anno R. Regis Caroli Secundi nunc Angliæ, &c. 35.

Thomas De Laune Convict. pro Illicite Scribend. Imprimend. & Publicand. Libel. Sedit. der. concern. Librum Communis Precationis. Fin. 100 Mare. Et Committit. &c. Et ulterius quousq; Inven. bon. de se bene gerend. per spacium Unius Anni integri ex tunc prox. sequen. Et quod Libel. Seditios. cum Igne combust. sint apud Excambium Regal. in London. Et si del. sol. 6 s.

Wagstaff.

Thomas De Laune Fined 100 Marks, and to be kept Prisoner, &c. [which &c. they interpret 'till he pay his Fine] and to find good Security for his good Behaviour for one whole Year afterwards; and that the said Books, and seditious Libels by him published, shall be burnt with * Fire, before the Royal-Exchange in London. And if he be discharged to pay † Six Shillings.

* Not with Water, you must note.

† To the Hang-man for the Faggots, I suppose.

Signed Wagstaff.

The Recorder ask'd me some Questions then; (viz.) Whether I was in Orders? I told him, I was never in any Ecclesiastical Orders, nor never Preach'd among any People: That I was bred a Scholar, and had been a School-Master, and kept a Grammar-School, 'till forc'd from it by the present Prosecutions, &c.

The

The Court told both Mr. Ralphson and me, That in respect to our Education, as Scholars, we should not be Pillory'd, tho' (twas said) we deserv'd it.

We were sent back to our Place of Confinement, and the next Execution-Day our Books were burnt as the Sentence order'd it; WITH FIRE, in the Place aforesaid, and we continue here; but since I writ this, Mr. Ralphson had a *Supersedeas*, by Death, to a Better Place.

Thus Sir, you have a Series of my Circumstances; I will make no Complaints of the Usage I had, when forced, as aforesaid, to Lodge amongst a Rabble of Wretches, whose Society seem'd to me, to be an Hell upon Earth, as before; nor of my other Hardships, as Confinement, Loss of Employment, Loss of Health, &c. But if you have any Sense of Humanity in you, you will recollect your self, and procure me my Freedom, (being not able to pay the Fine) lost by Obedience to your publick Call. Sir, I must tell you plainly, that you discover'd in your very Dedication to Sir George Jefferies, now Chief Justice, a Kind of Doubt; to say no more, respecting your Cause.

You say there (Page 2. Epist. Ded.) 'How many it (viz. Your Sermon) will anger and displease, I am not at all concern'd, and tho' I may be thought by some ill-advised, in Publishing such a Sermon; yet, ev'ry One * will commend and justify my Discretion, in Prefixing your Name before it: For so great an Awe have the † Enemies of our Church and Government, of your Loyalty and Fidelity to both, that they will Not dare Loudly to condemn what you are pleas'd to Protect, they will be Justly afraid of Quarrelling with me, when they know I have Engag'd you on my Side.

* of your Mind.

† Meaning Protestant Dissenters.

From these Expressions I must conclude (if you are Earnest) that you care not how much you offend your

your weak Brother. The Apostle Paul was of another Mind, Rom. 15. 1, &c. We then that are strong, ought to bear the Infirmities of the weak, and not to please ourselves; let every one of us please his Neighbour for Edification. Pray consider this, and what follows in the same Chapter. And 1 Cor. 8. 12. But when you sin so against the Brethren, and wound their weak Consciences, ye sin against Christ. Ver. 13. Wherefore if Meat make my Brother to offend, I will eat no Flesh while the World standeth, lest I make my Brother to offend. And in 1 Thes. 5. 14. the same Evangelical Doctor exhorts you, To Comfort the Feeble-minded, Support the Weak, and to be Patient toward all Men. And Gal. 6. 1. To restore the Faulty in the Spirit of Meekness.

What a Superlative, What a True Christian Compliance is here! Worth the Imitation of the Guides of your Church! This Apostle would rather make a perpetual Fast from Flesh, than offend his weak Brother. And I am apt to think, no Flourishes of Pulpit-Rhetorick ever dropt from him, to grieve his weak Brethren, and that he never shrouded his Writings or Preachings, under the Terrible Patronage of such Men, as you represent Sir George Jefferies to be. I have a Kind of Fancy that your said Patron, now Lord Chief Justice, as he is a Gentleman in Eminent Place, and of a Piercing Judgment, Strong Memory, and of Fluent Oratory, could not but look thro' the superficial Addresses of that Dedication.

In the second Place, a Man so dignify'd as he is must certainly take it as an Affront to his Title of Lord Chief Justice; that you should say, that Men will be justly afraid of Quarrelling with you, when they know you have engag'd him on your Side. That same Word [afraid] denotes a Champion-like Courage in you that no Body should dare to come near you; and withal a Reflection on the Justice of your Patron, that he will take your Part right or wrong. As to the Word [quarrelling] I know no-Body that has assaulted you in any more perillous Attack, than in Examining the Merits

of the Cause, as you preach'd, and by the same Sermon
(transfigur'd from the Press) invited Men to do.

No Force and Arms were us'd against you by me,
but Pen, Ink, and a few Papers. The Indictment makes
this a very formidable Kind of Artillery.

But to bring the Matter a little closer, I must desire
you will please to take Notice of this Hainous Charge
giv'n in against me, and how made good in the Indict-
ment, and how severely handled both by the *Juries* and
Court thereupon.

The Charge as you have heard, is, ' For Intending to
' disturb the Publick Peace; To bring the King in-
' to the greatest Hate and Contempt of his Subjects;
' To stir up and procure Sedition and Rebellion;
' [An High and Hainous Charge indeed!] But how
' is this made good? viz. By my Disparaging the
' Book of COMMON PRAYER. But how doth
' that appear? viz. By Force and Arms used Unlaw-
' fully, Seditiously, and Maliciously, to Write, Print,
' and Publish a Seditious and Scandalous Libel, con-
' cerning our Lord the King and the Book of Com-
' mon Prayer, Entitul'd, A Plea for the Non-
' Conformists. But wherein doth it appear by any
' Thing which is written in that Book, that this Hai-
' nous Charge is made good? viz. By their pregnant
' Instances produced out of the Book expressed in
' the Indictment.

The which therefore, since we must suppose, they
are the most Hainous and Dangerous Passages to be found
therein, and most proper and significant to make good
the Charge; I shall, for your Information, and that you
may the better judge how the Charge is prov'd against
me, give you the entire Paragraph out of which the In-
stances were pick'd, which I must beg the Justice of you
to read; and which I could not, with all my Entreaties,
obtain of the Court, tho' so necessary (as you'll find)
to come to the right Sence: (And for greater Illustration,

tion, I shall distinguish the Instances of the Indictment in a different Character.) Know therefore, that I having (in the *Plea for the Non-Conformists*, from p. 16.) at your Desire, been giving an Account what the *Non-Conformists* answer to that great *Objection*, That all Things they scruple in the *Rites and Ceremonies* of the Church, are not *Popish Novelties*, but of *Primitive Antiquity*, (as you say) and having distinctly gone thro' most of them, giving their Reasons, why they are not of *Primitive Antiquity*, but of *Popish Novelty*, and contain'd in the *Mass-Book*. ----- This *Objection* came to be started, p. 47.

Object. ' But what do you say to the *Lord's Prayer* ?
' Must we forbear that too, because we find it in the
' *Mass-Book* ; tho' so publickly enjoyn'd by Christ, to
' use it as a Stinted Form, *Luke 11.2. That when we pray,*
' *we should say, Our Father, &c. ?*

Answer. To which the *Non-Conformists* say, ' That
' 'tis a great Mistake, to suppose that Christ hereby in
' this Scripture, has appointed this to be a *Set-Form*,
' to be pray'd by all, in these prescript Words, when we
' pray unto God ; for then it would be Unlawful to use
' any other Words, than these herein express'd, in our
' Prayers ; and that the Disciples and Apostles sinned in
' Using other Words, in those their Prayers, we read of, in
' Scripture, and so do's the Church of England, in Forming
' so many *Collects and Prayers*. And p. 48, 49, 50.

' Secondly, The Church of Rome and England are great
' Transgressors, to presume to vary from Christ's Pre-
' cepts; in Altering or Adding to the Form of Words
' express'd by Christ, in this 11th of *Luke*; For so they
' have done, they say, *Forgive us our Trespases, as we*
' *forgive them who trespass against us*, when there are no
' such Words in Christ's Prayer; his Words are, *Forgive*
' *us our Sins, our Debts, ὀφειλήματα*, for we, also, forgive eve-
' ry One that is indebted to us. " Which (says the Indict-
ment) are False, Fictitious, and Scandalous Sentences;
but it shews not wherein.

' And

And also the Doxology, which is not in this Prayer in *Luke 11.* [viz. *For thine is the Kingdom, and the Power, and the Glory for Ever and Ever. Amen.*] But you'll say, as to the Doxology, it is express'd by Christ, at the End of the same Prayer, in his Sermon on the Mount, *Mat. 6.* It is very true, it is so; where he delivers this Prayer not as a Set-Form, but a Pattern of Prayer: *After this manner pray ye; &c.* to this purpose; and which is an Explication of what he says *Luke 11. 2.* *When you pray, say, Our Father, &c.* That is, *After this Manner*; and which can only be a Warrant to the Church of *England*, or any Other, to make such Alterations; Christ no more intending to tie the Disciple, who desir'd to be instructed how to pray, to this Form of Words, (nor any other Disciple) than he did the Twelve Disciples, when he sent them out to preach with this Word of Command, *Math. 10. 7.* *Preach, saying, The Kingdom of Heaven is at Hand*; that they should thereby be ty'd to those very Words in their Preaching; (and preach nothing else) but as this was giv'n as a Text, or Theme, to preach by, so the other to pray by: The Disciple, who proposes the Question, *Ver. 1.* desires, they may be taught to pray as *John* taught his Disciples; but such a Set-Form of Prayer, we find not, that *John* in his Teachings, gave to his Disciples; neither do we find, that any of Christ's Disciples, or Apostles, did pray this very Prayer; to which our Expositors do agree.

Grotius, on *Luke 11. 2.* saith, That Christ herein teacheth us a Compendium of those Things we are to pray for: At that Time (saith he) they were not bound to the Use of so many Words and Syllables: As also *Tertullian*, *Cyprian*, *Musculus*, *Cornelius A-Lapide*, and *Austin* himself (upon the Place) who saith, *Liberum est*, it is free for us to ask the same Thing in the Lord's Prayer, *Aliis atq; aliis Verbis*, sometimes one Way, and sometimes another.

Do's not *Paul* tell us expressly, He knew not what to pray for, but as the Spirit gave him Utterance. *Rom. 8.*

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But

But he did know what to pray for, if this was to be his prescript Form.

Tertullian saith, They pray'd *sine Monitor*, without a Monitor. (Or Common Prayer Book.) And *Socrates* tells us, That among all the Christians of that Age scarce Two were to be found, that used the same Words in Prayer. *Chrysostom* on *Rom. 8.* *Hornil.* saith, With other Gifts they had the Gift of Prayer which was also called the Spirit; but he who had the Gift, did pray for the whole Multitude; for that was expedient unto the Church, and, also, did instruct others to pray.

And tho' we find neither Christ, nor his Apostles impose this, or any other Form of Prayer to be used by us (but that we pray in the Spirit, and praise in the Spirit; and that God being a Spirit, seeketh and accepteth such Worshippers) yet we find the Popes and their Councils imposing this, and other Liturgical Forms.

The Council of *Toledo*, Anno 618. decreed in the Ninth Canon, That every Day both in Publick and Private Worship, none of the Clergy omit the Lord's Prayer, under Pain of Deposition; since (say they) Christ hath prescribed this, saying, *When you pray, say, Our Father, &c.* And how formally and carnally, the *Pater Noster* been mutter'd over by the Superstitious *Papists* ever since.

And may we not enquire, whether in the following Particulars we do not symbolize with the *Romish* Worship herein. Which the *Indictment* injuriously words thus.

And may we not say in these following Particulars [may we not enquire, whether in the following Particulars we do symbolize with *Idolatrous Rome* herein: For we do not symbolize with the *Romish* herein [meaning saith the *Indictment* with an Innuendo] the Book of COMMON PRAYER; whereas it only relates to the LORD'S PRAYER.

' *First*, By Enjoyning and Imposing this as a Set-Form, without the Sanction of any Sacred Text to warrant it. [*Which the Indictment words* contrary to the Scriptures.]

' *Secondly*, By an often Repetition of the same Form in the same Exercise, Three or Four Times at least, insomuch that in Cathedral Services, it is said or sung, Ten or Twelve Times in a Day, contrary to Christ's expresse Words, that *When we pray, we should not make vain Repetitions, as the Heathens do, for they think they shall be heard for their much speaking.* Mat. 6. 7.

' *Thirdly*, By Enjoyning the whole Congregation, both Men and Women, to repeat the same after the Priest, tho' no such Direction by Christ; nay, he forbids Women to pray, or prophesy in the Church. 1 Cor. 14. 34, &c.

' *Fourthly*, In Singing this Prayer in Cathedrals by Responses of Priests and People, with Musick, without the least Divine Authority for such Song-Praying.

Which the Indictment saith are Fictitious, Seditious and scandalous Sentences. (But shew not wherein.) Thus give you the whole Paragraph, and what is pick'd out of it, to make good the Charge; whereby you will easily discern,

First, Whether I have done otherwise Query 1. herein than giv'n you at your Call, a true and Modest Account of the *Non-Conformists* Arguments, why the Lord's Prayer is not a Stinted Set-Form Prayer as suppos'd, but a Pattern to pray by, which is done by several Arguments: *Viz.*

1st. From the Practice of both Churches, *Rome* and *England*, who have both alter'd and added to it, which they ought not to have done (no, not so much as one syllable) if so intended by Christ.

2^{dly}. From the Practice of the Ancients, and Opinions of many Learned Commentators upon the Place.

3^{dly}. Because neither Christ, nor his Apostles, have enjoyn'd, and practis'd it as a Stinted Form.

Fourthly. Because the Church of *Rome*, without Scripture Authority, has so imposed and practis'd it; and therefore are those Queries, Whether for us so to impose it with Penalties, and to make often Repetition of it, with Responses of Priest and People, and to sing it with Musick, is not without Scripture Warrant, and a Symbolizing with *Rome* therein? And where's the *Sedition, Rebellion, Breaking the Publick Peace by Form and Arms* in all this?

Secondly, Whether the Picking out Part
Query 2. and Leaving out the greater Part, Changing of Words, and Inverting of Sense, is not most injurious Dealing? For what is it not, which may not be made of any Man's Sayings and Writings if such a Liberty may be taken? For may it not with such a Latitude, be prov'd by Scripture, that there is no God; or any such Blasphemy, or Immorality?

Thirdly, Whether the *Grand Jury*,
Query 3. Honesty and good Conscience, could find this Bill upon their Oaths, and the *Peers* *Jury* cast me upon it, and the Court pass Sentence upon me thereupon, without Admitting the whole Paragraph to be Read and Consider'd, as was so earnestly desir'd by me?

Fourthly, If this Writing of mine was
Query 4. only occasioned and drawn forth at your Call, as your Book evidences, and as declared to the Court; then doth not that hainous Charge of a Malicious and Seditious Contriving, Intending, and Machinating *Sedition and Rebellion*, and Violating *Publick Peace*, fall to the Ground?

Fifthly, If this Part of the *Non-Confession*'s Plea be true, where is the Crime?
Query 5. Must I be made guilty, and punish'd for speaking the Truth? And if you were so satisfied why did not you interpose, to prevent a precipitate Sentence and Verdict, and preserve an innocent Person? If it appear'd otherwise to you, why did you not by Word and Writing endeavour my Conviction?

and shew me my Error and Mistake before the Session, that I might publicly have own'd, and taken the Shame; as my Three Letters with so much Importunity press'd upon you? And that I was neither Obstinate, nor Incorrigible, you have again and again under my Hand? And what an open Ear I had to receive Conviction from Reason and Scripture, the Mediums you propos'd to treat a *Scrupulous Conscience* with, and thereby have acquitted yourself from being a Decoy, to inveagle into the Snare, and then leave them; but wholly to reject both, and silently to suffer me to be crush'd, is worse Dealing, and less Charity, than the Guides of the Church put forth in *Queen Mary's* Days; who fail'd not of Prison-Visits, and Endeavours to convince the *Hereticks* [as they call'd them] before they were deliver'd to the Secular Powers for Destruction.

Sixthly, Whether from this Liberty that *Query 6.* is taken in Indictments (as in *Chancery-Bills*) to say the worst of Things which may be said against any, and assign the Matter of Fact to prove it foreign thereto; yet that the Juries finding the Matter of Fact, must render a Man guilty of the whole Indictment, both Matter and Form, seems very hard; and no other than turning Judgment into Wormwood and Hemlock, and bringing a Legal Proceeding into great Contempt?

For Instance, If a Man is charg'd in an Indictment, that he contrary to his Allegiance, and not having the Fear of God before his Eyes, but being mov'd by the Instigation of the Devil, did, such a Day, in such a Place, bring the King into the greatest Hate and Contempt amongst his Subjects, and did Maliciously and Seditiously, &c. against the Publick Peace, by Force and Arms, read a Chapter in the Bible in *English* before several People (which was Crime enough heretofore, however it is now) that the Proving and Confessing the Matter of Fact (or any of the like Nature) as foreign from the Crimes urg'd, must according to our Court-
Pro-

144 *A Narrative of the Sufferings, &c.*

Proceedings, bring him in guilty of the whole Indictment, in Order to be sentenc'd accordingly.

But ought not a Jury, before they bring in their Verdict upon Oath, as they would acquit themselves of the horrid Sin of Perjury, to Examine and have sufficient Proof, to make good those Luxuriant Cut-Throat Forms? And whether such Matter of Fact, either by the Righteous Law of God and Man, can render a Man Culpable of so Hainous a Charge, of *Malice, Sedition, Rebellion*, Bringing the King into *Hatred and Contempt*, Breaking the *Publick Peace* by Force and Arms, before they make him guilty thereof, and cause him to be punish'd for the same?

Thus, Sir, You have a naked Account of my Case, and if you please, or any other of the Church Guides, to examine the respective Circumstances of it, or apply that Sovereign Medium of *Good Scripture* and *Good Reason* to Convince me, you, or they will satisfy the World, that ye are honest Guides of the Church, and reduce many to your Communion, as well as

Your Humble Servant,

Thomas De Laune.

F I N I S.

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But hope

W. W. W. W.
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to pretend to introduce
purer way amongst Men &
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of England which is founded up
on such a Basis that it is able to
stand all of efforts & Indignities
against it